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A CRITIQUE OF THE CHINESE NOTIONS AND PRACTICE OF FILIAL PIETY.

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(Continued from Page 174).

CHAPTER V.—*Service to Father and Mother.*

[曾子事父母第五] 單居離問於曾子曰事父母有道乎曾子曰有愛而敬父母之行若中道則從若不中道則諫諫而不用行之如由已從而不諫非孝也諫而不從亦非孝也孝子之諫達善而不敢爭辨爭辨者作亂之所由興也由已爲無咎則寧由己爲賢人作亂

1. *Shin Ku-li asked Tsang Tsz: Is there a method* (tao) *of serving the parents? Tsang Tsz answered: Have love and respect! If the conduct of the parents is in the right way, then follow after them; if it is not then remonstrate with them. If they do not accept the remonstrating, what they do is as from yourself* (if you do not remonstrate again). *To follow and not remonstrate, is unfilial; to remonstrate, and not to follow, is also unfilial. The remonstrating of the filial son sets forth what is good, and will not dare to dispute; from disputes arise disorders. If from thyself* (thy influence as a remonstrating son) *they are made without guilt it will be pleasant; if from thyself* (it is attempted) *to make them excellent persons, it will create confusion.* (The son's influence is only negative, keeping the parents from criminal acts, but a son must not attempt to urge them to what is good)

Shin Ku-li was a disciple of Tsang; he is nowhere else mentioned. If the parents do not accept the first remonstrating, the son must think about remonstrating again, and a third time. Comp. the Canon of filial piety, chapter xv., and Li-ki 內則.—達善＝以善言達於親也. It would be an anomaly if the son promulgated the parents faults, and made himself a name by his own excellences.

孝子無私憂無私樂父母所憂憂之父母所樂樂之孝子唯巧變故父母安之

2. *The filial son has no private grief nor private pleasure; the parents' grief is his grief, the parents' pleasure is his pleasure. The filial son is only skillful in adapting himself; the parents, therefore, are satisfied with him.*

The three characters 無私憂 are missing in other editions. As an example of such filial piety, the emperor Shun is set forth; see Mencius, IV & XXVIII.

若夫坐如尸立如齊弗訊不言言必齊色此成人之善者也未得爲人子之道也

3. *To be like a corpse when sitting; like offering sacrifice when standing; never speaking, if not asked; in speaking, to keep his features composed; this is the goodness of perfect men, not yet the way of children.*

All these things are the expression of earnest reverence 莊敬. 訊＝上問下 a superior asking an inferior. Chang Tsz said, to be filial with respect is easy; to be filial with love is difficult 莊子曰以敬孝易以愛孝難.—*Lu* says, it is the business of fathers 爲人父之事.

單居離問曰事兄有道乎曾子曰有尊事之以爲己望也兄事之不遺其言兄之行若中道則兄事之兄之行若不中道則養之養之內不養於外則是越之也養之外不養於內則是疏之也是故君子內外養之也

4. *Shin Ku-li asked and said: Is there a method of serving the elder brother? Tsang Tsz answered, yes! regard him respectfully as your own hope. In serving him, do not disregard his words. Is the brother's conduct in the proper way, then serve him as elder brother; if it is not, then attend on him* (merely). *If attended upon at home and not in public* (the dissension) *is then spread abroad; if attended on in public and not at home, he is estranged. The superior man, therefore, attends on him at home and in public.*

尊事 is everywhere taken for 尊視. 兄事, 兄 has 綏聲＝況 or 悅. Peh-hu-thung explains 兄 by 荒＝大, the meaning is here "a service as it is proper to an elder brother." 養 is explained by 容 to give countenance, which is often written 谷 as in 谷神 where it is＝養. 內＝家.

單居離問曰使弟有道乎曾子曰有嘉事不失時也弟之行若中道則正以使之弟之行若不中道則兄事之訓事兄之道若不可然后舍之矣

5. *Shin Ku-li asked and said: Is there a method to employ the younger brother? Tsang Tsz answered, yes! The time is not to be lost for the delightful affair. Is the younger brother's conduct in the proper way, then it is correct to employ him therein; if his conduct is not in the proper way, the elder brother should manage him. If it seems impossible to bend him over to serve in his brother's way, then let him alone.*

The delightful affair is the presenting of a cap to the young one as a sign of grown age. 訓 = 屈. 舍 = 釋 leave him for a while to see how he turns out afterwards 以俟其後. It is no casting off, 非決棄, and no angry upbraiding 怒罰.

曾子曰夫禮大之由也不與小之自也飲食以齒力事不讓辱事不齒執觴觚杯豆而不酳和歌而不哀

6. *Tsang Tsz said: Propriety is for the developement of great things not for a dealing with trifles. Drinking and eating* (is to be done) *with reference to age. In matters of strength, there is no yielding; in matters of disgrace, no reference to age. Holding the goblets and cups, he will not get drunk. He* (the younger brother) *sings harmoniously, and not lamentingly.*

大者得自由也 the great things are free from constraint. 自 is also = 由. 以齒 = 以長幼也 the old sit arranged according to age. Laborious matters have first to be done for the elder one; low affairs are not to be pushed upon an elder one 勞苦之事先代長者卑賤之事不推.—Drinking vessels containing one pint, 一升, are called 爵, of two pints 觚, of three pints 觶, of four pints 角, of five pints 散, their general name is 爵, filled up, 實之, 曰觴. 杯 and 豆 were also drinking vessels 亦飲器. Lu says, however, that the latter was a vessel for sauces 醬器, those of wood were called 豆, of clay 以瓦, 曰登. So 哀 Khung remarks 君子哭則不歌歌則不哀, the superior man does not sing when lamenting, and is not sad when singing.

夫弟者不衝坐不苟越不干遂色趨翔周旋俛仰從命不見於顏色未成於弟也

7. *The younger brother does not sit crosslegged, nor go, at pleasure, beyond his place, nor offend the disapproving countenance* (of his elder brother) *If not in running straightway, turning round, hanging down the head or looking up, he follows the command, without appearance of colour in his countenance, he is not yet perfect in brotherly behaviour.*

衡＝橫肱 see 曲禮. 干＝犯. 逆色＝怒色.—行而張拱曰翔, to flap with the hands like birds with their wings; the explanation is to open and close the hands. 不見, etc.＝勞而無愠.

All the above (6 and 7) related things belong to the trifles of propriety, this is, therefore not the perfection of the way in brotherly behaviour.

(†) The heading of this chapter is not correct as for "mother" ought to stand "brother." For the service of the parents again love and respect are demanded without dwelling therein. Remonstrating is treated better than in other places, as not only submission is required in connection with it, but the limits of remonstrating are given, not only in regard to the number of repetitions, but also in regard to the aim—keeping from evil, never urging to what is good. The son is not allowed an appearance of superiority over his parents. 1. The filial son's feelings are only reflections from his parents. 2. Perfection in propriety is not a necessary condition of filial piety; as it is an impossibility to young persons, it can only be expected in grown men. 3. The subject of filial piety is concluded with this paragraph, at least as far as its direct bearing towards the parents is concerned. Brotherly behaviour however, is commonly brought in close connection with filial piety. Tsang Tsz lays down some excellent rules which I have not met with in other Chinese works on this subject. The younger brother is required to foster a respectful regard for what his elder brother says and does; but he has to avoid any wrong ways of the latter. Though he, however, may be obliged to place himself in opposition to the morals of his brother, the duty of polite attendance on him is never remitted. 4. The older brother, on the other side, is required to regard his younger brother not as a slave, but as a free and mature man; he must try the utmost of his moral influence, but allow liberty where this is of no avail. 5. As in the case of filial piety, propriety has an important place (see chapter III.) between brethren. We may understand §§ 6 and 7 as said of brethren in the wider sense of clan-brethren, though, of course, full brothers are included. In propriety, the great aim and the vital connexion is the important thing, not rules about trifles and their close observation; yet details are necessary, and some leading features are given, which are expressive of mutual respect. 6, and part of 7. A good younger brother will make himself dependent in every thing on the will of his older brother. 7. The exception is indicated in §4.

We have sufficient materials from Tsang Tsz for our present purpose and leave the other five chapters untranslated. They treat, chapters VI, VII and VIII, of 制言, Tsang Tsz on regulating the

language, divided in 上, 中, 下; IX, of 曾子疾病, Tsang Tsz in sickness, X. 天員 Tsang Tsz on the roundness of the sky.

Tsang Tsz has not been without influence on other writers of the fourth and third centuries B.C. Lui Puh-wei in his work 呂氏春秋 XIV, speaks of filial piety much in the same way; he even quotes Tsang Tsz, especially from the above given chapter IV. Lui regards filial piety as the foundation of government.

SUEN TSZ 荀子, next to Mencius, one of the most eminent writers of their time, seems also influenced by Tsang, though he, as an original thinker, goes his own way. As Suen Tsz is not yet known among Western scholars, except by his chapter on the wickedness of human nature, (see Dr. Legge proleg., to Mencius) I think it proper to give text and translation of one half of chapter XXIX., of his works, also a part of chapter XXVIII. Some sentences identical with Tsang Tsz's teachings can be found in chapter XXVII of Suen.

Suen Tsz, 荀, also written 孫 with name 卿 Hing, also written 況, was a native of the State Chao 趙 in the time of the kings Suen 332–325 B.C., and king Wei 378–333 B.C.* In the time of king Siang 282–265 B.C., he held an office in Tshi for a short time, but as suspicions were raised against him, he withdrew to Tsu 楚, where the president (premier) Chun Shin-kiun 春申君 made him governor of Lan-ling 蘭陵 with a territory of 100 *li*. He had again to withdraw to Chao, but was soon recalled, and filled his post till Chun was killed 238, when Suen retired into private life. Suen Tsz is famous as one of the transmitters of the classical book of Odes. His teacher was 根牟子, and his disciple the renowned 毛亨, called 大毛公, whose inestimable work on the *Shi* is called Mao-Shi. Among Suen's disciples was also the ill famed Li Sz 李斯, the abettor of the burning of books under the emperor She 始, of the Tshin 秦 dynasty. Another famous disciple is Han-fi Tsz 韓非子, of whom several volumes on politics are still existing. The work of Suen Tze is in 32 chapters. His originality is obvious from his opposition to the doctrines of Mencius on human nature chapter XXIII, his condemnation of 12 philosophers among whom were several Confucianists, especially chapter VI. The other tenet of the badness of human nature is justified in a clear and candid way even by the authority of the Imperial catalogue. Suen, though not a Mencianist is certainly a Confucianist.

* NOTE.—There is certainly something erroneous in this statement. Why is Suen placed before Wei? This order would agree with the kings of Tshu, Suen 369–340, Wei 339–329. The interval between 325 or 329 is however too great. Suen Tsz was certainly not in office when about 100 years of age. We may, from the above date give the approximate years of Suen's lifetime as 300–230 B.C.

SUEN TSZ CHAPTER XXIX.—*On the way of sons.*

[荀子 子道篇第二十九] 入孝出弟人之小行也上順下
篤人之中行也從道不從君從義不從父人之大行
也若夫志以禮安言以類使則儒道畢矣雖舜不能
加毫末於是矣孝子所以不從命有三從命則親危
不從命則親安孝子不從命乃衷從命則親辱不從
命則親榮孝子不從命乃義從命則禽獸不從命則
脩飾孝子不從命乃敬故可以從而不從是不子也
未可以從而從是不衷也明於從不從之義而能致
恭敬忠信端愨以慎行之則可謂大孝矣傳曰從道
不從君從義不從父此之謂也故勞苦彫萃而能無失
其敬災禍患難而能無失其義則不幸不順見惡而
能無失其愛非仁人莫能行詩曰孝子不匱此之謂也

1. *To be filial at home and brotherly abroad, is trifling conduct of men. To be compliant to superiors, or regardful to inferiors is a middle sort conduct of men. To follow the true course* (tao) *and not follow the ruler* (prince) *to follow righteousness and not follow the father is the grand conduct of men. Should the will find contentment by means of propriety and the words be adapted to the circumstances, the way* (tao) *of the literati would be completed. Even a Shun could not add a hair breadth to such.*

The filial son will not follow a command, from three reasons. If he, by following their command brings his relatives in peril, by not doing so he gives them peace, the disobedience of the filial son is (in this case) *sympathy. If he, by following their command, brings disgrace upon his relatives but honor when not following, the disobedience of the filial son is* (in this case) *righteous. If he, by following their command,* (shows them) *as beasts, but as civilised people when not following, the disobedience of the filial son is* (in this case) *respectful.*

Hence not to follow where it may be done is not son-like, to follow where it ought not to be done is unsympathetic. To be explicit about whether it is right to follow or not, yet able to return the utmost respect, faith aud sincerity, to carry them out carefully—may then be called great filial piety. What the record says: "Follow the true course (tao) *and not the ruler, follow righteousness and not the father" is of this purport.*

To toil, therefore, and weary one'self out, yet be competent not to lose his respect, to undergo calamities and difficulties yet to be competent not to lose his righteousness, to be placed in the unfortunate situation to be disobedient, and be hated for it, yet to be competent not to lose his love—nobody can practise thus, except a humane man (vir humanitatis). What the Ode says (She III. 2: III. 5). *"Filial sons never cease" is to this purport.*

弟＝悌 *i.e.* 自卑如弟 to humble himself like a younger brother. 篤＝篤愛 a loving regard. 志安於禮不妄動也 no loose moving. 言發以類不怪說也 no strange talk. For 使 there is another reading 接. 衷＝善 *i.e.* 善發於衷心矣 the good comes forth from the very heart. 禽獸, beasts—brings their person in a behaviour like that of beasts 陷身於禽獸之行. 彫＝傷 to injure; 卒＝頓 wearied, sad, 不幸以不順於親而見惡也, as in the translation.

魯哀公問於孔子曰子從父命孝乎臣從君命貞乎三問孔子不對孔子趨出以語子貢曰鄉者君問丘也曰子從父命孝乎臣從君命貞乎三問而丘不對賜以爲何如子貢曰子從父命孝矣臣從君命貞矣夫子有奚對焉孔子曰小人哉賜不識也昔萬乘之國有爭臣四人則封疆不削千乘之國有爭臣三人則社稷不危百乘之家有爭臣二人則宗廟不毀父有爭子不行無禮士有爭友不爲不義故子從父奚子孝臣從君奚臣貞審其所以從之之謂孝之謂貞也

2. *Duke Ngai of Lu asked Confucius saying: Is it filial piety when the son follows his father's commands, and purity when the minister follows his prince's? He asked thrice and Confucius made no reply. Confucius went out in haste and told the matter to Tsz Kung and asked his opinion. He answered, for the son it is filial piety to follow his father's command, for the minister it is purity to follow his princes'. Why should the Master have given an answer? Confucius said, O, little man! Tsz* (name of Tsz Kung) *does not understand. Formerly when a state of* 10,000 *chariots had four remonstrating ministers, its boundaries were then not cut off; when a state of* 1000 *chariots had three remonstrating ministers, the altars of the tutelary spirits did not then become endangered; when a family of* 100 *chariots had two remonstrating ministers, the ancestral temples were then not destroyed; when a father had one remonstrating son, he did not accomplish anything against propriety; when a graduate had a remonstrating friend, he performed nothing unjust. Hence, the son who follows his father, is he a son of filial piety? The minister who follows his prince, is he a minister of purity? One must discriminate why they follow, to call them of filial piety or of purity.*

Confucius did not answer the duke's question because he dared not to oppose him 不敢違哀公之意. The 有＝有奚 is read as 又. On the remonstrating ministers, compare the Canon of filial piety chapter xv, and Kia-yu chapter 三恕 where the text differs somewhat.

荀子子路問於孔子曰有人於此夙興夜寐耕耘樹藝手胼足胝以養其親然而無孝之名何也孔子曰意者身繆不敬與辭不遜與色不順與古之人有言曰胝以養其志也與不女聊今夙興夜寐耕耘樹藝手足胼胝孔子非無力章孝之親無此三者則何以爲而無孝之名也由力不能自舉其身而名不友之吾語女雖有國士之力不脩身之罪也出何爲而無賢友之勢不可也故入而行不篤行出則友之過也故君子入則

3. *Tsz Lu asked Confucius saying: There is such a man, he rises early and goes to sleep late, he tills, he weeds, he plants and cultivates trees so that his hands and feet are worn out and callous, in order to attend on his parents, yet he has no name for filial piety, how is that? Confucius answered, I suppose he in person is not respectful, his utterances are not humble, the colour* (expression of his countenance) *not complying. The ancients have a saying "Garments given, attentions given, do not make me trust you."*

Now to rise early (said Tsz Lu) *and go to sleep late, to till, to weed, to plant and cultivate trees, that his hands and feet are worn out and callous, in order to attend on his parents, how could one perform that without these three things* (mentioned by Confucius)? *yet he has no name for filial piety. Confucius answered, Yeu* (name of Tsz Lu) *compose your mind, I will explain it to you. Though one has the strength of an athlete of the state, he cannot elevate his own person; not because he has no strength, the power will not permit it. Hence if the conduct be not accomplished at home, it is personal guilt; if the name be not made illustrious already, it is the fault of friends. The superior man, therefore, will be sincere in his conduct when entering, and he will choose excellent persons as friends when going out; how can it be that he has no name for filial piety?*

胼=手足勞駢併也. 胝=皮厚也. 繆, Dr. William's dictionary 601, ten hempen strings, wrong; 紕丨 apparently in error, 綢丨 bound round and round. 聊, 528, ringing in the ears, to wish, to depend on. The Commentary explains 雖與之衣而紕繆不精則不聊賴於汝也 or 雖衣服我綢繆我而不敬不順則不賴汝也. In Kia-yu the above proverb is quoted 人與已與不汝欺與, see chapter XXII, 困誓,—國士＝一國勇力之士. As the other part of this chapter does not treat of filial piety I leave it out here, and give one paragraph of.

Chapter XXVIII.—*Sitting on the Right.*

[宥坐篇第二十八] 孔子爲魯司寇有父子訟者孔子拘之三月不別其父子請止爲孔子舍必慨然嘆曰嗟乎不治其刑也無即罪時也不孝孝今殺不人之過民義刑故而義之是老也又之可斬也己以成勿庸以即

3. *When Confucius was chief-judge of Lu, there was a law-suit between father and son. Confucius adjourned it and gave no judgment for three months. The father then begged to withdraw, and Confucius acquitted him* (the son). *Ki-suen, hearing it, became displeased and said, this venerable one deceives me, he told me, state and family must be supported by filial piety; now* (instead of) *killing one man in order to crush unfilial conduct, he even acquits him. Yen Tsz reported it. Confucius sighed deeply, and said, alas! how can those below be killed for it when those above are the offenders* (have lost it)? *Not to teach the people, but give hearing to their litigations, is to kill the innocent. If three armies suffer a great defeat, they cannot be decapitated; if criminal offences are not regulated* (by law), *they cannot be punished, because the guilt is not with the subjects. To be negligent in legislation but sharp in executions is violence. At present productiveness has its time, but taxation is without time; this is tyranny. Not to teach, yet to urge perfect work, is outrageous. After these three things are stopped, punishments may be administered. The documents say,* (Shü, V. 9, 13), "*righteous be the punishment, righteous the death; do not use them with inclination.*" (partiality).

This same story is related in the 2nd, chapter of the family sayings. For 拘 there we find 同狴執之, held them both in prison, 狴＝獄牢. 別＝決 *i.e.* 不辨別其子之罪 he did not decide the son's guilt. 老 was the honorary appellation of a governor 大夫之尊稱,—今殺 it reads in the family sayings thus: 余今戮一不孝以敎民孝不亦可乎而又赦何哉.—上失之 reads 上失其道而殺下非其理也不敎以孝, etc.

犴 is also＝獄. 獄犴不治 *i.e.* 法令不當也.—嫚＝慢. 謹＝嚴 賊＝賊害.—已＝止. 即＝就. Confucius still goes on with his lecture on criminal law, but this is at present of no interest to us.

Though the principles set forth by Suen Tsz are already contained in the Canon of filial piety, and though they are known to Tsang Tsz (in the five chapters given above) yet such a definite and classic statement of these principles is given nowhere else. In a few sentences of Suen Tsz, we can detect the man of character, and the scholar of moral and intellectual power. To him, not the parents nor a prince are highest authorities, but the eternal laws of truth and righteousness. The natural affections due to our parents are on the other hand not lost sight of; respect, righteousness and love, are to be preserved under all circumstances in our intercourse with our parents. The three reasons for disobedience are satisfactory; we as Christians should add the regard for the obvious will of God, and the care for our own soul, and for the parents', *i.e.* eternal happiness.

In the second paragraph, we are referred from the appearance of the action, to the motive manifested in it, the *why* is the moral point. We can never judge righteously the moral actions of a person before we are acquainted with his motives. As the motives are not known and cannot be known in many cases, we find so often quite contradictory verdicts given on the deeds of one and the same individual.

The greatest weakness of the Confucius system of morals, appears in its highest aim to be achieved, its *summum bonum*. Suen Tsz gives in §3 no indication of a better idea on the subject than Confucius or Mencius. The *name* or *fame*, that means the acknowledgement of the world, equivalent to the acquired virtue, is the only reward Confucianism holds out to its persisting followers. Though there are too many contradictions to this tenet apparent in practical life, yet no doubt is cast on the truth of this doctrine; but the cause of such ill-success is said to be solely in the unsuccessful individual, in his shortcomings at home and abroad The multitude or mass of the people is then presupposed to be always ready to acknowledge what is morally excellent. Good friends must, however, act as mediators between one's-self and the public. The importance of friendship, as shown in these few incidental remarks, consists not in private gratification, but in making individual virtue to be of public value. In the paragraph, XXVIII. 3, another important truth is touched, which, however lies underneath many doctrines of Confucianism—that is, the inferiors are not responsible for misdeeds if the superiors have not yet done their duty in regard to the point in question. There can be no doubt that the education received from the parents is to be blamed, where the son behaves criminally towards his parents. The fault, however, is commonly committed in the first education in childhood. Education must begin as soon as ill-temper and disobedience make their appear-

ance. To wait till reason is more developed means to wait till the passions are so far developed that they are too strong for reason to subdue. The government ought to inculcate the principles of national education, before it goes on to punish the contrary practice and the evils arising from it.

There are some more incidental remarks scattered in Suen Tsz's work; but it would involve a great loss of time to gather them and the profit to our present undertaking would not amount to much. Suen Tsz, though of interest to us, exerts not much influence among the Chinese of the present day. His originality and peculiarity are obvious from the few pieces given above, I intend to write a detailed account of Suen's doctrines at some other time. For the present we have to turn to the Four Books especially to Mencius, and then to the Three Li 三禮. After that we may well conclude our investigations into Chinese notions of filial piety, as later authors give nothing new on the subject.

THE FAMILY SAYINGS OF CONFUCIUS.

By Rev. A. B. Hutchinson.

(*Continued from Page* 179).

Chapter VI.—* An enquiry into propriety.

Duke Gae, enquiring of Confucius said, what is the great importance of propriety? When you speak of propriety why is it so precious? Confucius replied, K'ew is but an ignorant man, he is not clever enough to understand the great importance of propriety. The Duke replied my good sir, please discuss it. Confucius replied, I have heard that propriety is the most important thing in life for people generally. If there be no propriety there is no knowing how to worship the spirits of heaven and earth. If there be no propriety there will be no distinction in position between sovereign and minister, the upper and lower (classes), the aged and the young. If there be no propriety there will be no distinguishing of the relations between man and woman, father and child, elder and younger brethren, husband and wife, relatives and those of the same clan, almost strangers, and intimates. Therefore the superior man calls this most worthy of esteem. He consequently uses his ability to teach it according to the ability of the people, without destroying social and individual arrangement.

* See Li-ki Ch. 27, which is substantially the same as this.

[ability refers to propriety: social refers to men and women (society); individual refers to the limits of distant or intimate friends].

Having first fixed a fortunate day for the business, he afterwards arranges the colour and decoration, *the hatchet and symbol of distinction, so as to distinguish between the nobles and the commoners, the upper and lower classes. The people following this, he afterwards declares the proper †time for the funeral rites and sacrifices, and the order of the ancestral temple. He classifies ‡the sacrificial animals, and appoints the use of fresh pork, and dried (for sacrifice), and arranges the annual times so as to reverently observe the various sacrifices. He distinguishes between the near and remote degrees of affinity, and sets in order the tables in the ancestral temple (according to the order of precedence), and then afterwards those of the same clan assemble at the feast. Thus he causes them to live in peace, in the bonds of mutual favour and righteousness. He makes his official dwelling plain (in appearance) and is moderate in his apparel and requirements. His carriage is not finely carved and painted, his vessels are not sculptured and (covered with) open work, his food is not of two flavours (*i.e.* was quite plain) his desires are not in any way excessive, thus he with the people reaps mutual advantage. The carrying out of propriety by the illustrious monarchs of old was of this sort. The Duke replied 'why are not the actions of the rulers of our day like this?'. Confucius replied, The rulers of to-day love profit without any restraint; they unweariedly pursue profligate courses; with neglectful self-indulgence they needlessly travel about; they grasp at the people, demanding everything; they carry out their own desires; they make their government hateful; they run counter to the wishes of the people; they attack those who follow right principles (*Tau*) seeking to obtain the carrying out of their lusts without regard to right. Tyrannical and murderous, they punish and execute without regard to justice. Thus those who follow the ancient way of treating the people answer the former description, those who follow the present way of treating the people, the latter. Therefore it is that the rulers of our day cannot carry out propriety.

‖Yen Yen enquiring said, Master are you willing to discuss propriety thoroughly so as to enable one to hear it? Confucius replied, I wish to examine thoroughly the doctrines of the

* Terms belong to the state dresses of the nobility worn on high ceremonial occasions, for particulars see Chinese Classics Vol. IV., p. 402, &c.

† The duration of which varied with the degree of affinity.

‡ The Emperor sacrificed oxen and sheep, the people used pork.

‖ The name of Tse Yew, one of Confucius' disciples. Chinese Classics, Vol. I., p. 183. This conversation is also in the Li-ki Ch. 9.

* Hea dynasty rather than these of Ke [The descendants of the Hea became rulers of Ke] because these cannot sufficiently attest my words. I obtained only the records of the seasons of Hea.† [Speaking of that which is correct regarding the 4 seasons, the Hea reckoning is agreeable to the heart of Heaven]. I wish to examine the doctrines of the Yin dynasty rather than those of Sung for these cannot sufficiently attest my words. I obtained the ‡ Khëen Khwan book [Khëen is heaven, Khwan is earth. He obtained the book of Heaven and Earth, Yin and Yang]. The principles of Khëen Khwan, the arrangement of the seasons of the Hea, I used these to examine into it (*i.e.* the doctrine *Tau* used by these dynasties in governing).

The origin of propriety was first in regard to eating and drinking. In the very oldest times men burnt their rice and tore their meat. [In old times they had no saucepans or kettles; they burnt the rice and tore the meat; placing it on a red hot stone and then eating it] they had dirty vases and drank from their hands [they scooped out the earth to make a water reservoir and drank by raising it in their hands] yet they were able to carry out (the rites) in worshipping the (Kwai shin) Spirits; [The spirits perceive the fragrance of virtue without demanding that all externals be perfect] and when any one died they ascended (the roof of) the house and with a loud voice called to them saying Ho! such a one, come back! after this they gave him to eat uncooked rice, and a parcel of cooked food. [Formerly when one died they used to place a pearl in the mouth, and presently burying him they wrapped up food and offered a libation and followed him in procession]. The visible body being let down (into the grave) the *animus*, soul 魂氣 vapour ascends, this is called the heavenly hope. Yet the earthly concealing [the soul vapour ascends and so is in heaven, the visible body is concealed (buried) and so is in earth]. For the living have a southern aspect, the dead have the head toward the North, in all of which the original custom is followed.

The ancient kings did not have an official dwelling in winter they lived in earthen hovels; in summer they dwelt in booths amongst the trees [they dug pits in the ground, and put up wooden frames amongst the trees]; they had no fire to use, they ate herbs and the fruits of trees, birds and the flesh of wild animals, they drank their blood and swallowed the fur also. They had neither silk nor linen, but clothed

* The Hea dynasty began its year with the time at which man was born—the spring time of the Universe. Chinese Classics, Vol. I., p. 162, note.

† B.C. 2205–1818. Ke was a small state in which the rites were continued by the descendants of the Hea (Great Yu) dynasty. Chinese Classics, Vol. I. p. 22, note.

‡ See Yih-king Canon McClatchie, p. 294 and 302.

themselves in feathers and skins. Afterwards Sages arose, and as a * result cultivated the advantages of fire to mould metal [to use metal for vessels, formed in wooden and bamboo moulds] to unite earth [to unite it so as to make earthenware] and so make houses for dwellings, with openings for doors and windows; to bake and broil, to stew and roast; to make fermented liquor and spirits; to prepare silk and flax and to make them into linen and cloth; to use these for the culture of the living; to provide all the requisites for the dead and to serve the *(Kwai Shin)* Spirits.

Therefore when the Black Wine is in the house [† this black wine was water, because they follow the ancient custom it is placed in the house] fermented spirits (and wine) beginning to settle are placed on the threshold; [‡ This wine is the 盎 齊. There are 5 齊; the first is called 醴 the 3 盎], the wine from millet in the hall; [deep coloured wine is meant (red)], clarified wine in the lowest place; [this is wine strained out] the sacrificial animals are arranged in order, the tripod and vase are prepared, the lutes and harpsichords, the flutes, the musical stones, the bells and drums, marshalled in their places, and then the spirits from above will descend [the upper spirits are heaven] together with those of the (deceased) ancestors. Thus the relations of sovereign and minister are regulated; the affection of father and child is augmented; the relations of elder and younger brethren are harmonized; the relations of the upper and lower classes are adjusted; husband and wife have their separate places; this is called the obtaining of heaven's ‖ blessing. In using the designations in the form of prayer, [§ sacrificial animals, pearls, silk, each in the form of invocation has its separate designation or title], he uses first the black wine, for sacrifice offers the blood and hair, and places fresh (raw) flesh in the vase; he then boils the joints, [the reason that as well as boiled flesh there is raw also offered is that the ancient custom be not forgotten] he uses the rush matting for a seat [matting made of cut

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* This was Sui Yin (M.M., p. 263) who deserves the affectionate remembrance of preachers (not to say of congregations) as having first invented pulpits also! vide 綱鑑 Vol. I., where various particulars are given of the four woods, &c., Cf. Chinese Classics Vol. I., p. 192.

† The Li-ki here explains "because there was no wine at first they used water to celebrate the rites; later kings reverencing the past called it black wine.

‡ The Li-ki explains here Li is the substance of wine. Wine made in one night the Chow Li calls Li-ki—When the colour of the spirit has a greenish tint it is called 盎.

‖ For 祜 the Keall has 祐 'protection' here.

§ The Li-ki commentary says, The Chow Li says there are six titles of blessing—that of the spirit of Heaven, of the manes, of the spirit of earth, of animals, of vegetable offerings, gems, money and fabrics; using the designation of blessing is to use the grand designation of these *e.g.*, the spirit's title is 'God of great Heaven, &c.

reeds] and the coarse cloth to veil (the offerings) [to veil, a napkin to cover over the wine, therefore a coarse one is used] he puts on purified silk [silk boiled and dyed used for sacrificial garments]; he offers both the fermented spirit, and wine beginning to settle, and the roast and broiled; the ruler and his bride both making the offering and thus pleasing the *manes* (of his ancestor the 魂魄 *animus* and *anima*) afterwards he withdraws the offerings and stews them together, [that is, puts together that already cooked with the fresh joints, and cooks the whole]. * He then partitions the dog, the pig, the ox and the sheep, [† he joints the animals and then again offers them] he fills the sacrificial vessels (the Fu and Kwei, square externally, round inside), [there are vessels for receiving millet and rice] the bamboo and wooden dishes, and the earthen tripod bowls for the sacrificial broth. In prayer he uses the honorary sacrificial form [the sacrificing descendant addresses his ancestors]; ‡ he who blesses uses the form of affection [he who blesses, relates the words of the ancestors to their worshipping descendant]. This is exceedingly good, and this rite is thus completed.

CHAPTER VII.—EXPLANATION OF THE FIVE DESCRIPTIONS (OF MEN).

Duke Gae enquired of Confucius saying, I wish in reference to the scholars of the state of Loo, with them to carry on the government. I venture to ask how I ought to select them. Confucius replied saying (select) those in this present age, whose mind is set on the ancient doctrine; those who live in the world of to-day, but clothe themselves in the raiment of the ancients. Rejecting these and treating them as wrong, will they not be few indeed? (*i.e.* who can help you). The Duke said then are all those who wear the linen cap (the 'virile cap') and ornamented walking shoes, [ornamented shoes are those which have coloured ornaments on the toes] the girdle with long dependent ends, and carry a tablet, worthy men? [those who carry the long tablet write their ideas in response to the orders of the sovereign ‖]. Confucius replied, It is not certainly

* The Li-ki commentary here says there is another explanation of together, viz., that as only the right limbs were offered fresh, these were after cooked with the whole body.

† It must be borne in mind that on these occasions some one personated the deceased (尸 see Chinese Classics Vol. II., p. 276), and partook of the sacrifices as well as the worshippers. It is probable that at that time there were no ancestral tablets, such as are now used.

‡ This was either the 尸 or a sort of priest attendant.

‖ So that they might not forget them in the presence of majesty. There was a vein of satire in the Duke's response applicable to all time. The cowl does not make the monk, nor the mitre the bishop.

so. That which K'ew has (just) spoken, has not been to declare this. Those who wear a black upper garment, and a black under garment, don a cap and ride in a carriage, their minds are not set upon eating savoury food. [The black clothes are fasting raiment. The savoury food was pungent herbs]. Those who put on * unravelled garments, † and dwell among straw, who grasp a staff and drink gruel, their minds are surely not set upon wine and meat. Those who live in this present age but whose mind is set upon ancient doctrine, those who dwell in the world of to-day but clothe themselves in the raiment of the ancients may be called men of this sort.

The Duke replied, It is well, but have you said all in saying this? Confucius said men are of five 儀 descriptions. There are the *common* people, the *scholars*, the *superior* men, the *excellent* (or worthy) and the *sages*. To discriminate these 5 classes is the end of the principle of government. The Duke said, permit me to ask what qualities must a man possess to be called (one) of the common people? Confucius said those who are called common people, do not cultivate habits of careful attention to matters to the end; their mouth does not speak words of instructive example; they do not choose a worthy man upon whom to rely (for sustenance) they do not work diligently so as to establish themselves (in anything) they look after trifles but neglect what is important, being ignorant of that after which they ought to be in earnest; they follow after things like the erratic spreading of water, not knowing to what they ought to hold fast; such as these are common people. The Duke said, How do you describe scholars? Confucius replied "Those who are called scholars have fixed principles in their heart, and steadiness in their purposes; although they cannot completely carry out the fundamentals of the practice of principle (Tau) they yet certainly follow it in the conduct; although they cannot thoroughly possess all the beauty of every (a hundred) virtue, they will yet surely live (in the practice of it. ‡ Therefore it is as to knowledge they do not crave much in quantity) but will inform themselves thoroughly of what they know; as to speech, they do not seek to say much, but to discriminate what they shall say [what they strive after is the importance of speaking]. In action they do not strive after doing much but to discriminate their motives; their

* *i.e.* Mourning for parents (M.M., p. 312, no 124).

† This is in reference to the death of parents. The deceased is laid on the ground, not on a bed and it would be unfilial for the children to lie on a bed so they cut rushes and spread them on the floor and sit down to eat and lie down to sleep amongst the straw. For seven days or less often two or three, rice gruel is eaten and the staff is grasped as a support in sorrow and weakness.

‡ "Non multa sed multum."

wisdom thus consists in what they know thoroughly, their speech is founded on principle, their actions proceed from (definite) motives.

Thus they resemble the life and the bodily frame which cannot be changed (in their mutual relations without being destroyed), wealth and honours add nothing to them; poverty and neglect take nothing from them; these are the scholars.

The Duke, asked, How do you describe the superior man? Confucius replied, The superior man is one whose words are sincere and faithful, yet his heart does not repine; he is characterized by benevolence and righteousness, but his countenance exhibits no consciousness of superiority; his meditations are thoroughly intelligible, but in his language there is no assumption; he faithfully acts out the doctrine he professes, his diligence knows no intermission; he glides forward as if one could get ahead of him, but he cannot after all be kept up with, [glides means, has the appearance of making no progress] such is the superior man.

The Duke, said, How do you describe the worthy (excellent)? Confucius, replied, Those who are termed the worthy, are those whose virtue cannot be surpassed; their actions are regulated by the compass and line;* their words are sufficient to be a law to the whole empire, yet will bring no injury upon themselves. [† Their words will fill the empire, yet are free from errors of the mouth]; their doctrine is sufficient to reform the people without bringing any injury to themselves. If he be in a wealthy position the empire does not accumulate wealth; if he distribute there is no fear of the empire being impoverished. Such is the worthy. The Duke, said, How do you describe the sage? Confucius, said, Those are called sages whose virtue is co-extensive with that of Heaven and Earth; their perspicacity is unlimited; ‡ they search out the end and the resulting origin of the myriad affairs (actions); they harmonize that which is natural to all kinds of things; they set forth the great principle (tau) and so accomplish their nature; their intelligence is as the sun and moon; their reforming energy is as that of spirits; the lower classes do not know their virtue; those who see them do not know their capacity (limits); these are termed sages.

The Duke rejoined, Well! If you sir were not a worthy I could

* Cf. Chinese Classics, Vol. I., p. 290.

† This is a quotation from the Hauking introduced by Wang Suh as a comment. Cf. Chinese Recorder 1878, p. 335.

‡ The perpetual recurrence of cause and effect.

not have heard these words. Nevertheless I being born in the inner apartments of the palace and growing up in the care of women, have had no experience of grief, nor of sorrow, nor of trouble, nor of fear, nor of danger. I fear that I have not ability to avail myself of this information about the five kinds of men. How is it? Confucius replied. If you sir speak thus, you already know it, and k'ew (I) need not any more be heard by you, [*i.e.*, need not again speak; Confucius with humility seeks to lead Duke Gae]. The Duke said, were it not for you my good teacher, I could not open (enlighten) my heart; my good sir speak on. Confucius said, The superior man enters the ancestral hall on the right, ascends the eastern steps, and looks up towards the projecting ornaments of the roof; he looks down and scrutinizes the seats and tables, and his vessels all prepared yet he sees not him (who did this); if you my prince will but use these reflections you will be grieved and thus know grief. When day begins to dawn, rising early he adjusts his dress and cap; when the sun has risen he enters his court and anxiously considers cases of danger and difficulty, if but one thing goes wrong it is as the commencement of confusion and anarchy; if you use these reflections you will be sorrowful and thus know sorrow.

When it is broad daylight he listens to reports of government affairs until noon or dusk; the children or grand-children of the feudal princes come to him as visitors. With these the customary forms must be observed of saluting and yielding precedence, and a dignified and respectful demeanour be preserved; if you follow these ideas you will have trouble, and know what trouble is. He regards the past and reflects upon what has long since happened, and going out from the city (lit. the four gates) he looks around and beholds from far and sees the ruins of a State that has come to destruction. Surely there are more than one of these. If you reflect in this way, you will be afraid and so have experience of fear. Now the ruler is the ship, the people are the water; it is the water which sustains the ship, which likewise can destroy the ship: if you reflect on this, there is danger, and you will know what danger is. If now you already understand these five, and pay a little attention to the matters pertaining to the five descriptions (of men) what will there be lacking for the perfecting of your Government?

(To be continued.)

CHINESE MODES OF ADDRESS: A CHAPTER IN NATIVE ETIQUETTE.

By Rev. W. Scarborough.

(Continued from Page 197).

IV.—Husbands, Wives, and Concubines 夫妻妾.

1. *Husbands* 夫. Notes.—The meaning of 夫 is a helper, and leader of others. Formerly all adult males were designated 丈夫; but now this term is restricted in its application to married men.

One who manages well the affairs of his house is complimented by the phrase 刑于之化 to influence by example 刑 here has the force of 法 method, rule. "And his example (刑) acted on his wife."*

Variance between husband and wife is called 反目 eyes askance. "Husband and wife looking askance (反目)."†

When the hasband dies, the widow should speak of herself as, 未亡人 one not yet dead.

To.—Wives of officials address them as 老爺. Common people are not very particular.

Of.—夫君, 夫子. A trader's wife will say 我的老板. A scholar or respectable man's wife, will call her husband, 我的先生 The vulgar terms in use are, 男人, 男子, 漢子, 外頭人.

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2. *Wives* 妻. Notes.—One is surprised to find 齊 an equal, given as a synonym of 妻, with a remark that the wife is the equal of her husband. The Chinese author hastes, however, to diminish the force of such an admisson by telling us immediately that she is also designated by the character 婦, having the meaning of 服 to serve. And he gets back to his own proper level in the observation that this character 婦 is composed of 女 woman, with the same primitive 帚 which we meet with in the word 掃 to sweep up!

A recent marriage is referred to in polite conversation, as 晏爾. 晏 has the meaning of 樂 pleasure. "You feast with your new wife (晏爾新婚), Loving as brothers."‡

A married couple are politely styled 伉儷 a married pair, a match. Fixing the laws of marriage 伏羲 arranged that the gift of a couple of skins should be the espousal rite. In this the idea of a pair, a couple is exhibited. 不能庇其伉儷 unable to protect himself and his wife.‖

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* She-king, Legge Vol. IV., page 447.
‡ She-king, Legge Vol. IV., page 56.
† 易經.
‖ 左傳.

A wife who is a true help-mate to her husband is complimented in the phrase **相夫內助**.

To attend to wifely duties is, in polite phraseology, **主中饋** to attend to the kitchen. **在中饋貞吉** she attends to the cooking splendidly.*

Husbands and wives mutually loving are said to be **篤於琴瑟** sincere in the small and large lutes, referring to the harmony of their united lives. "With lutes small and large, let us give her friendly welcome."†

Husbands and wives mutually respectful are politely complimented in such phrase as **舉案齊眉** to raise the platters to a level with the eye brows, and **相敬如賓** to be mutually as respectful as guests. The celebrated couple **梁鴻** and **孟光**, said to have lived during the Han dynasty,‡ are mentioned as examples of the former kind of respectfulness; and **冀缺** (a farmer) and his wife as examples of the latter.

The wife of a poor man is, in elegant language, styled the **糟糠之妻** grains and chaff wife. **漢光武** wishing to give his sister, the princess **湖陽**, in marriage to **宋弘**, put to him the question, "Those who have become famous change friends; those who have grown rich change their wives: is not this the way with men?" **宋弘** replied, "The friends of one's poverty must never be forgotten; and the wife of one's wretchedness (**糟糠之妻**) must not be cast aside."

A husband may speak of his own wife in the polite phrase **細君**. The reason why is rather far-fetched. **漢武帝** was feasting his courtiers when he observed **東方朔** take out his knife and cut off a slice of meat, which he hid in his dress. The Emperor asked him the reason of his conduct, and received the reply that he was taking it home for his **細君** or wife. Anciently the wife of an official was styled **大君**, and **細君** was the humble mode of expressing the same title.

When husband and wife live together till old age, the phrase **偕老** together aged, is politely applied to them.

When a husband dies and his widow refuses to remarry she is politely complimented in the phrase **栢舟操** cypress boat moderation. **共伯** in the State of **衞** died early, and his wife **共姜**, against the solicitations of her parents, refused to marry a second time, and wrote in the Book of Odes, the **柏舟詩** Cypress Boat Ode as her oath of unwillingness to comply with their wishes.‖

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* **易經**.

† She-king, Legge Vol. IV., page 4.

‡ Mayers' Manual, page 125.

‖ See. Legge Vol IV., page 73.

The death of a wife is spoken of in so-called polite phrase as 鼓盆 to drum on a tub. 莊子 lost his wife, and he drummed on a tub and sang, "My wife is dead and I must bury her; if I had died she would have married again." 喪偶 to mourn for one's companion, is another, and, one would suppose, a more polite phrase, suitable either in speaking of one's own or of another's loss. 斷絃 to cut off a thread, is another polite phrase suitable to the same occasion.

To marry a second time (in vulgar parlance 繼娶 or 討填房), is, in polite language spoken of as 續絃 to reunite the threads, 絃, in this connection, having the meaning of the strings of a lute.

To.—Officials address their wives as 太太; common people leave all such addresses to be understood, unless the wife has become a mother, and in that case she is called by her child's name. For example; if she have borne a child named 寶, she is addressed as 寶的母媽.

Of.—敝房, 賤房, 賤室, 賤內, 塞荊, 拙荊, 內人. (To an old friend of one's Father) 姪婦. (To an old or familiar friend 弟婦. *Deceased* 亡妻, 先室.

Of Ano's.—令正, 尊正, 尊閫, 尊夫人, 嫂夫人. (The wife of a familiar friend 尊嫂.

Notes.—In speaking of a wife the word 房 is used because the wife's place is inside the house. 內 and 室 have the same meaning as 房. 荊 a thorny bush. The celebrated wife of 梁鴻 (already referred to), used to wear the long thorns off this bush for hair pins; she also wore a cotton skirt, and generally the garb of the poorest of women. 敝 spoiled, 賤 mean, 塞 poor, 拙 stupid, are all humble modes of expression. 正 correct. 女正位乎內 the wife in the inner apartments is most correct in her deportment.* 閫 door-posts; also conveys the idea of the inner or female apartment. 外言不入於梱 outside talk may not be repeated in the inner apartments.† 梱 is the more correct form of 閫. The wives of high officials are styled 夫人.

3. *Concubines* 妾. Notes.—Concubines are politely designated 小星 or small stars. Their position, or duty, is also spoken of as 抱衾裯 to take up and carry away coverlets and sheets. "Small are those starlets. Three or five of them in the East. . . .Carrying our coverlets and sheets, our lot is not as her's."‡ To take a concubine is, in polite phrase, 納寵 to take one beloved.

To.—Officials address their Concubines, as 姨太 with her surname prefixed. Common people have no particular forms of address.

Of.—小妾, 小姬. *Deceased* 亡妾.

Of Ano's.—尊寵, 如夫人, 貴專房.

* 易經. † 禮記. ‡ She-king, Legge, Vol. IV., page 3

NOTE.—"Duke 桓, of 齊, had many concubines (內寵), even six honoured ones, (如夫人, *i.e.* like to the highest dames)."* Concubines who are honoured by the special affection of their lords, enjoy even a morn dignified position than the proper wife. 專房 indicates that she alone, in the inner apartments, is honoured by the attentions and affection of the husband.

V.—SONS AND DAUGHTERS 子女.

1. *Sons* 子. NOTES.—子 resembles 孳, to bear in succession. In offering congratulations on the birth of a son, the polite expression is 弄璋之慶. An ancient jade-stone sceptre or baton was named 璋; and it was customary to suspend this on a young child's dress, in compliment to its supposed virtues. "Sons shall be born to him.... They will have sceptres to play with (載弄之璋)."†

The proper, humble method of speaking of the birth of one's own son is 添丁, I have added a soldier. 盧仝 on the birth of his son named him 添丁, desiring that he should hereafter take up arms in his country's cause.

The feast prepared three days after the birth of a son, is called 湯餅會 a company met to eat the soup and cakes. The first month of the child's life is called 彌月. 彌 meaning 滿也 completed. "When she had fulfilled (彌) her months."‡ This first month, is, in colloquial speech 滿月; and to make the customary feast at the end of it, is 做滿月.

The first year of his life (in colloquial 周歲), is, in polite phrase. 晬旦 or the first birth day, 晬 meaning to complete the round of the year. It is also styled 試周. On the anniversary the parents place one hundred toys before the child, and watch for his choice. This is the 試周, or, testing at the end of the first year. 抓周 is its colloquial synonym.

A flattering compliment for any one's son is the phrase 掌珠 a pearl in the palm of the hand." 杜甫, a celebrated poet of the 8th century,‖ presented 漢中王 with an ode on the birth of his son, containing the sentence 掌中榮見一珠新. "Behold a new and brilliant pearl in the palm of the hand." Another compliment to the same effect is supplied by this poet, in the words 天上麒麟. "The two boys of 徐卿 are wonderfully fine; they are offspring of the Celestial Male and Female Unicorns (天上麒麟)."

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* 左傳.
† She-king, Legge Vol. IV., page 306.
‡ She-king, Legge Vol. IV., page 467.
‖ Mayers' Manual, page 207.

A son whose talents, or achievements surpass those of his companions is politely styled 不凡子 an uncommon child. 薛勤, said to 陳蕃父,* "Sir, your's is a very uncommon child (不凡子)."

A son able to imitate his father's example is styled 鳳毛 phœnix down. 超宗 the son of 謝鳳 was clever at essay composition. 孟莊 observed, "超宗, as it were, has the Phœnix down (鳳毛)," intending it to be understood that he followed the example of his Father whose name was 鳳, or Phœnix.

For a son who surpasses his father, the polite term is 跨竈. 竈 denotes the foot prints of an old horse 跨, is to step over and beyond these old marks.

A son possessing ability to superintend affairs is politely spoken of as 克家. In the 易經 we read 子克家, meaning that the son is well able to manage the family affairs.

For a son who repairs his father's faults the proper phrase is 幹蠱. 蠱 spoiled. 幹 to put right, repair, restore. In the 易經 occurs the expression 幹父之蠱 to repair a father's damages.

An adopted son is styled 螟蛉. "The mulbery insect (螟蛉) has young ones. And the Sphex carries them away."†

We have a comic specimen of annotation in the following remarks. A son who follows his mother to a step-father's house is called 售子. 售 means to sell, as if he sold his person to his step-father. Or it means this: a step-father is a real father's enemy (讐); but as the mother takes him to be her second husband, the son dare not become a complete enemy (讐) to him, and is content to be a half one (售); and also, while he retains the mouth (口) he dare say (言) nothing.

Mourning for the death of a son is styled 喪明之痛 a sight destroying pain. 子夏 lost his son, and wept himself blind with grief.

To.—The 小名 or child's name, is used up to the age of twenty; after that the 派名 or 號, the literary appellation.

Of.—小兒, 小犬, 犬子, 豚兒. *Deceased* 亡兒, 亡男.

Of Ano's 令郎, 公郎, 公子, 郎君.

Notes.—司馬相如‡ received the name of 犬子 pup. 曹操 said "Those who beget sons ought to be like 孫仲謀;‖ the son of 劉景昇§ is a little pig and pup (豚犬耳)." 後梁祖 said, "Sons ought to be like 李亞子; mine are (豚犬耳) little pigs and pups." 郎 is the designation of a Prince. 公 is the first of the five orders of

* Vide Mayers' Manual, page 32.
† She-king, Legge, Vol. IV., page 334.
‡ Mayers' Manual; page 200.
‖ Ibid 193.
§ Ibid 134.

nobility. "The feet of the *lin:* The noble sons (公) of our Prince."* 君, according to the 說文, means honourable.

2. *Sons-in-law* 壻. NOTES.—壻 a superior, the superior of the daughter. The radical of this character is 士 literati; and its primative 胥 is the designation of a person of ability. Hence the word is altogether of a flattering order. It is a great mistake to write the word with the radicals 亻 or 女. This word is properly read 細, the common pronunciation 絮, being erroneous.

In polite phrase a new son-in-law is styled 嬌客. 王子立 became son-in-law to the celebrated poet 蘇子由,† and while on a visit to his house was detained by the weather, and obliged to occupy the study of the learned man. 蘇東坡, an elder brother of the poet, and a noted poet himself, composed some impromptu verses on the occasion, which contained the words, "Father-in-law you must not beat him, Mr. Wang is our honourable guest (嬌客).

An excellent son-in-law is called 快壻. 郭璵 had a daughter named 吉, and "he wished to find an excellent son-in-law (快壻)."

Sons-in-law in honourable positions are dubbed 乘龍. 黃尙 and 李元禮,‡ statesmen of the Han dynasty, both being in high office, married the daughters of another high official, 桓叔元. Their contemporaries used to say, "桓's two daughters ride on dragons (乘龍)."

To.—老大, 老二, 老三 etc. According to his number in his own family: or, these phrases with his surname prefixed: or his 號, or honourable appellation.

The mother is required to use still more courteous phrases, such as 大相公, 二相公 etc.; and if he be an only son, 家相公 with his surname prefixed.

Of.—小壻.

Of Ano's.—令壻, 賢坦, 令倩, 貴東床, 賢壻.

NOTES.—坦 and 倩 may be indiscriminately used for the Husbands of Brothers' Daughters, Sisters' Daughters, and Sons' Daughters. "In Shantung Sons-in-law are called 倩."‖ "The son-in-law (倩) of 黃."§

A somewhat romantic account is given of the origin of the use of the terms 坦 and 東床 for sons-in-law. 郗鑒 had a daughter for whom he wished to find a suitable husband. The household of his friend 王導¶ supplied a large choice of sons, younger brothers, and nephews, so he applied to him for a son-in-law. All the young fellows in the house got to know the purport of his errand; and all but one of

* She-king, Legge, Vol. IV., page 19. † Mayers' Manual, page 190.
‡ Ibid page 125. ‖ 方言. § 史記. ¶ Mayers' Manual page, 246.

them, 羲之 a nephew of 王導, put on their best dresses and manners. The wily 羲之, acting as though he had heard nothing of the matter, went on taking his rice in a rough way, half un-dressed (坦腹), on a bench at the west side of the house (東床). His artifice was successful, and it is said that his conduct gives rise to the present custom of using 坦 and 東床 for sons-in-law.

3 *Daughters* 女. Notes.—Unmarried females are called 女; married ones, 婦. Parents continue to call their daughters 女, even after their marriage. Anciently both sons and daughters were called 子; in modern times this word 子 has become limited in its application to boys, or 男, and hence the necessity for the use of 女 for girls.

The birth of a daughter is politely spoken of as 弄瓦. 瓦 is here said to mean a tile or brick placed under any part of a spinning-jenny to steady it, 弄 to play with. "Daughters shall be born to him ....They will have tiles to play with (載弄之瓦)."*

Congratulations on the birth of a daughter are properly conveyed in the phrase 門楣之喜 door-eyebrow's pleasure. 楣 is the upper lintel of a door, as an eyebrow on the face. 唐元宗 placing 楊貴妃 † in a position of distinction equal to that of the Empress herself, it became a saying of the time, "Boys may never be ennobled, but girls may become Empresses. Observe, Sirs, girls indeed are 門楣 the eyebrows of the door."

To seek a husband for a daughter is 相攸. 相 to select, 攸 a locality; the selection of a place where the girl may be married. When he would select a home (相攸) for Han-k'eih."‡

To send away a daughter to be married is 于歸. Wives speak of being married as 歸 to return. "This young lady is going to her future home (于歸)."‖

To.—Up to the time of marriage her 小名 child's name is used; after that event, she is addressed as 姑娘, 大姑娘, 二姑娘, etc.

Of.—小女, 弱息. *Deceased* 亡女.

Of Ano's.—令愛, 令玉, 令閨秀.

Notes.—息 here means offspring. 弱 weak, is a humble expression, indicating the helplessness of girls. 呂公 § said to the Emperor, "Your Servant has a daughter (臣有息女)." The word 愛 beloved, may also be used in speaking of nieces and grand-daughters. The origin of this use of the word is supposed to be the following. 張禹 was sick, and to the Emperor who called to see him, he remarked, "Your Servant has a daughter whom he loves (愛) more than a son." The origin of the use of 禹 in this connection is doubtful, but

* She-king, Legge, Vol. IV., page 307.
† Mayers' Manual, page 267.
‡ She-king, Legge, Vol., page 550.
‖ Ibid, page 13.
§ Mayers' Manual page 145.

it may have arisen from the following circumstance: The sisters of the wife of———were remarkably beautiful ornaments (清新玉映) of the inner apartments (閨).

4 *Daughters-in-law* 子婦. NOTES.—In colloquial these are called 媳; the primitive in which character (息) has two meanings—first she who becomes one's son's wife becomes one's own child; second, she who becomes one's son's wife may become a mother.

To.—小娘, or 姑 with her own surname prefixed.

Of.—兒媳, 小媳.

Of Ano's.—令媳.

VI.—GRANDSONS AND GRANDDAUGHTERS 孫兒, 孫女.

1. *Grandsons:* (1) *Sons' Sons* 孫兒. NOTES.—The character 孫 has for its primitive 系, and 系 means the same as 續 to connect. 孫 also resembles the character 遜, meaning docile. It is the proper thing for children to be docile to their parents, and to continue following in their steps; so it is that the combination of 子 child, and 系 to connect, comes to be the word for a son's son.

The following are the names of the eight generations of descendants, beginning with the grandson:—1, 孫; 2, 曾孫 (present colloquial usage 重孫); 3, 玄孫 (present coll. 次孫); 4, 來孫; 5, 昆孫; 6, 仍孫; 7, 雲孫; 8, 耳孫 or 家孫.

The polite phrase to be used in congratulating any one on the birth of a son's son, is 長孫枝 to put forth grandson branches. In a poem written by 白樂天, the words occur, "The Wu-tung tree though old keeps putting forth new branches (長孫枝)."

Desiring to bestow an elegant compliment on any person's grandson, the phrase 龍孫 dragon grandson, may be employed. It indicates the possession of the wisdom of dragons. Or, the phrase 蘭芽瑜珥, will serve the purpose. 韓文公 * when writing the epitaph of 馬燧, a distinguished military commander of the 唐 dynasty, who died A.D. 796, said, "The grandson of 馬燧 followed in the footsteps of his ancestors, was a handsome man, to be compared only with jasper, carnation, beautiful gems, (瑜) ear-ornaments (珥), and the (蘭) flower opening its buds."

In complimenting an excellent grandson the phrase 必興吾門 is in use. When 陳羣 was a child his grandfather 陳寔 said to the

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* Mayers' Manual, pages 50, 149.

rest of the family. 此兒必興吾門 this child must bring prosperity to our house.

The conduct of a grandson who follows in the steps of his grandfather is spoken of as 繩武, to connect foot prints. 繩其祖武 "continually to walk in the steps of their forefather."*

To.—As to a son.

Of.—小孫.

Of Ano's.—令孫.

2 *Daughters' Sons* 外孫. NOTES.—外孫 are also called 彌甥. "I will be your 彌甥 daughter's son."†

To.—As to a son.

Of.—舍外孫.

Of Ano's.—令外孫.

3 *Daughters' Daughters' Husbands* 外孫壻.

To.—As to a Son-in-law.

Of.—舍外孫壻.

Of Ano's.—令外孫壻.

2. *Grand-daughters:* (1) *Sons' daughters* 孫女.

To As to a daughter. *Of.*—小孫女. *Of Ano's.*—令孫女.

(2) *Daughters' Daughters* 外孫女.

To.—As to a daughter. *Of.*—舍外孫女. *Of Ano's.*—令外孫女.

(3) *Sons' Sons' Wives* 孫婦.

To 姑 with her surname prefixed. *Of.*—小孫媳. *Of Ano's.*—令孫婦.

(4) Daughter' Sons' Wives 外孫婦.

To.—姑 with her surname prefixed. *Of.*—舍外孫媳. *Of Ano's.*—令外孫婦.

We have now descended from Grand-fathers to Grand-children, through five generations, keeping, according to Western ideas, as it were, to one family. We find the Chinese, on the other hand, blending uncles and aunts, nephews and nieces, etc., all into one category with those already given, their principle of arrangement being rather to keep together persons of the same generation in life than those of one special household or family. We now therefore begin what may be called a *Second Series* of relationships, commencing with the contemporaries of grand-parents viz:—

* She-king, Legge, Vol. IV., page 460. † 左傳.

(To be continued).

THE MISSION PRESS IN CHINA.

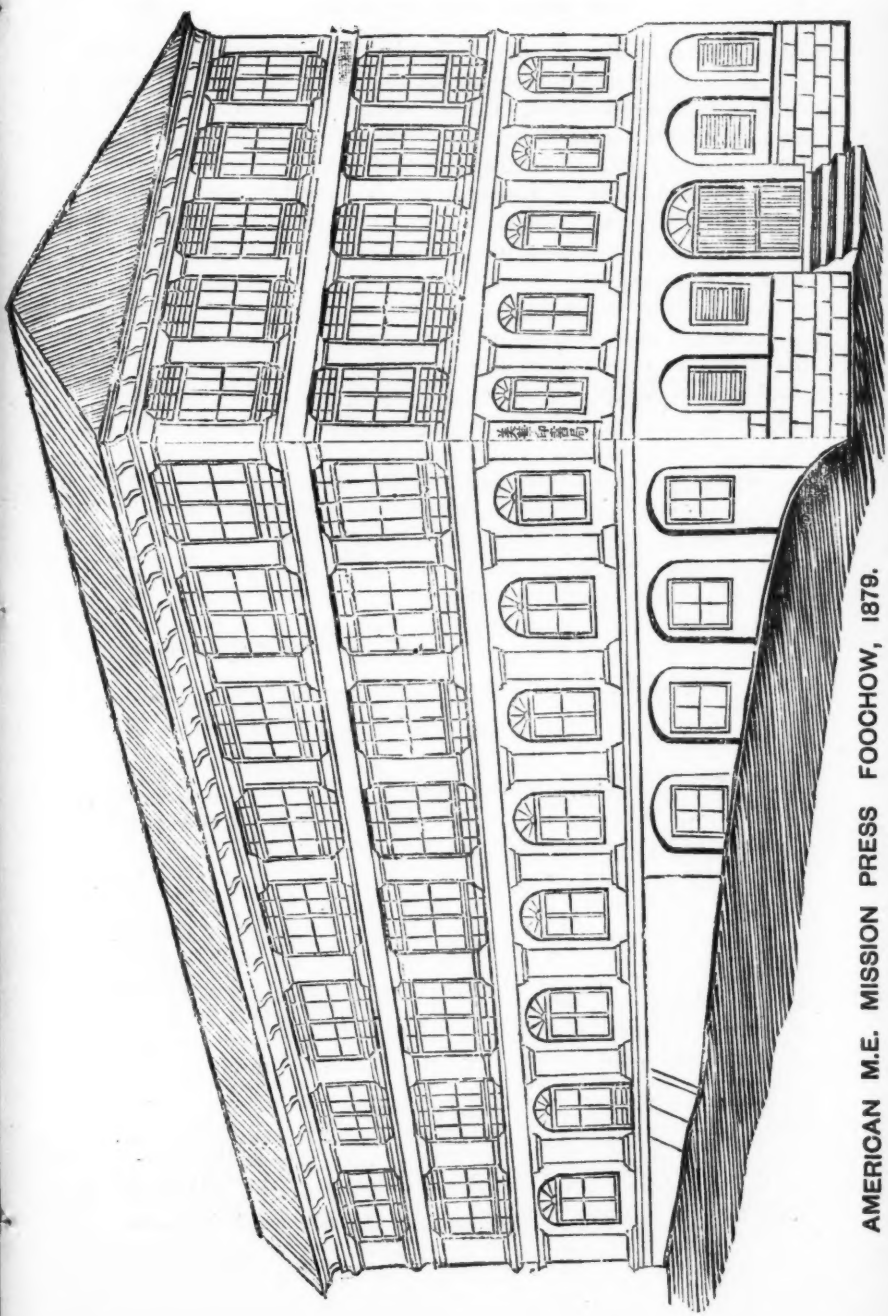
By Rev. W. S. Holt.

(*Continued from Page* 219).

THE AM. M. E. MISSION PRESS, AT FOOCHOW.

In the year 1859 a letter was received from Rev. M. C. White, M.D., a former member of the Mission, now professor in Yale College, suggesting the propriety of this Mission making application to the American Bible Society for a press and printing material to publish the Scriptures, in Chinese, at Foochow. This suggestion was very opportune, and met with the hearty approval of the Mission, as, during the twelve years since its establishment a good degree of prosperity had followed the labours here, and block printing had proven unsatisfactory and cumbersome, great need was felt for a printing office with all the facilities for neat and rapid printing. Previous to this time however a Publishing Committee had been appointed to print various books on blocks, such as the Pentateuch, Numbers, Deuteronomy, Matthew, Epistles of Peter and John, and also to publish a periodical in Chinese called the "Foochow Monthly."

The Mission then appointed Messrs. Baldwin and Wentworth a Committee to make application for a press and the necessary funds to carry out the plan, to which a ready response was made, both from the Bible Society by advancing money for Bible work, and the Mission Board by granting funds to erect a Press building and to aid in purchasing type and presses; and in the following year, 1861, a Washington Hoe Press and fount of English type were sent out, and a fount of Double Pica Chinese type purchased from the London Mission Press, Hongkong. A cheap frame building was at once erected for the purpose within the compound at a cost of about $700, and thus originated this Mission Press. At first no regular Superintendent was appointed, but the Press was in the hands of a Committee of two members of the Mission differing at different times according to convenience. A Canton foreman was employed to assist in the initiation and instruction of the Chinese for the work, and soon all was in working order and books were issued regularly. In the latter part of 1862, Rev. S. L. Baldwin was appointed Superintendent, he having a practical knowledge of printing, and he remained in charge until 1866, when Rev. L. N. Wheeler was sent from the U.S., for the special purpose of giving his entire time to this important department of work. He remained in charge until his health failed, in 1869, when he removed to Peking, and Dr. Maclay assumed the management. In 1871 the Press passed



AMERICAN M.E. MISSION PRESS FOOCHOW, 1879.

into the hands of Rev. N. J. Plumb, who still acts as Superintendent, in connection with his other regular Mission appointments and duties. In the year 1863, to meet the growing demands of the work, another Hoe Hand Press was ordered and a fount of Three Line Diamond type purchased in Hongkong, and in 1875 a fount of Double Small Pica, and a fount of Music type, were purchased from the Presbyterian Mission Press, in Shanghai. During the past year a third Hoe Hand Press with self-inking opparatus, has been purchased in New York, at a cost of over $350. So that at present the stock is valued at about $6,500, besides the building erected at the expense of the M. E. Missionary Society at a cost of $3,500. When first established the Press was supported by mission funds, but subsequently it was placed on an independent basis, since which time it has been self-supporting, doing work at about cost, only allowing a small margin to cover expenses and to improve facilities as they may be needed.

At present ten native workmen are employed, including the proof reader. During the year 1876, the Press was removed from the old narrow and unsuitable quarters, into the fine large light and airy building constructed for the purpose, the third and fourth stories of which are occupied by the Theological Seminary, High school, Book Room and Binding.

The number of pages printed during the past seven years has ranged from five to seven millions annually.

The principal large works issued from this Press have been The Alphabetic Dictionary of the Chinese Language, in Foochow Dialect, by Rev. R. S. Maclay, D.D., and Rev. C. C. Baldwin, D.D., containing over 1100 pages, and the Manual of the Foochow Dialect, 250 pages, by Rev C. C. Baldwin, D.D. Two editions of the Reference New Testament in Chinese have been published and a third is now in hand. Several editions of the New Testament in the Classical language, and Colloquial and Mandarin dialects, and also a great portion of the Old Testament Scriptures in Colloquial have been published at the expense of the American Bible Society. An edition of 6000 volumes of the whole Bible in one volume, Double Small Pica type, of a convenient size for use, 2000 of which is to be on Foreign white paper, is soon to be commenced. Several Anglo-Chinese books for the use of the M.E. Mission in San Francisco have also been printed. During last year the Press published on its own account for the author, Mrs. H. F. Baldwin, a Geography on the plan of Condit's, although enlarged and improved, the cuts for which were engraved on blocks by the Chinese, and has just completed for the Rev. F. Ohlinger, a new Hymn and Tune Book in Foochow Colloquial.

Various illustrated Tracts and Books have been printed from time to time. The funds for Tract-printing have mostly been furnished by the M. E. Tract Society.

The Missionary Recorder, Rev. L. M. Wheeler, Editor, which originated with the M. E. Mission, and soon changed to the Chinese Recorder and Missionary Journal under the Editorship of Rev. S. L. Baldwin, was printed at this Press.

The following is a list of the Newspapers and periodicals published.

The Missionary Recorder (English), 1867.
The Fohkien Church Gazette (Chinese) Monthly 1874,—still issued,
The Good News, Childs Paper (Chinese) Monthly 1874, do.
Illustrated Berean Lessons, International series, Quarterly, 1873,—now suspended.

The work of the Press has not been confined to printing for any one Mission, especially during later years, as considerable has been done for the Missions at Amoy, Swatow, Formosa, Hongkong and Bangkok, besides for the M. E. Missions at Peking and Kiukiang.

Of English work only a little is done under exceptional circumstances, as the Superintendent has not time to attend to it and there is another Printing Office in Foochow. The work of Chinese printing is constantly increasing and must continue to do so as the native churches gain in strength and intelligence, creating a taste and demand for a large Christian literature and the cause of Christ advances and permeates this land.

The four establishments mentioned above are the principal Mission Presses in China. But beside them there are several small offices, viz.:—

1*st*. The China Inland Mission Press.

This Press was established, at Hangchow, in 1866, by the Rev. J. H. Taylor. In the report from that station for 1868, the following mention is made of the Work of the Press. "In the printing department, operations have been commenced and something has been effected; though, from various circumstances, less has been accomplished than we could have wished. In the Ningpo Colloquial, small editions of the Epistles to the Romans and Galatians have been reprinted, and the book of Jonah, translated by Dr. McCartee, has been brought out. Isaiah, translated by Rev. E. C. Lord and a Manual of devotion by Dr. McCartee are now in press, as are also several smaller works. In the Shao-hing-fu Colloquial, a primer has been printed, appended to which is a short collection of hymns. In the Hangchow Colloquial, several works are in press. But we trust to see this Department carried on with much greater efficiency, one of

our number, Mr. Rudland, being about to give himself especially to its superintendence."

In 1870, the Press was removed to Chinkiang, under Mr. Rudland's superintendence. It then employed five workmen. The operations of the Press have been hindered by two obstacles, lack of suitable premises and a limited supply of type; still the Report for 1871 shows that in spite of disadvantages, the work was going forward. "Through its agency the missionaries, evangelists, converts and schools at the different stations, are supplied with the Scriptures and with Tracts and religious and educational books in the Romanized character. Its usefulness is thus on the increase. Many employés of the Press are Christians."

In 1874 the Press was removed to Yang-chow. An edition of the Romanized Mandarin New Testament, with marginal references, and a hymn book were here undertaken. The same year the Press was removed to Shanghai and placed under the care of Mr. C. T. Fishe, who continued the work on the New Testament. In 1876 another transfer to Chinkiang occurred, since which time but little foreign supervision has been given to it. Still editions of the Gospels and some of the Epistles, besides tracts and special jobs for the Mission have been printed.

2*nd*. A Press connected with the Am. M. E. Mission, South, located at Shanghai and directed by Rev. J. W. Lambuth.

Mr. Lambuth has two presses in his office. One a small parlor Press, brought from England in 1867, the other an American self-inking hand Press, imported this present year. The work done is almost entirely for the use of the Mission to which it belongs, and comprises, Portions of the Scriptures, Catechisms, Bible Lessons, Lives of the Apostles, a Compend of Theology, Elements of Divinity, Hymn Books and Tracts, etc. No account has been kept of the number of pages printed. This Mission is extending its operations, and as a new press has been added to the office, it may be expected that the demand for its publications will increase, until this little office becomes an important part of the China Methodist Book Concern.

3*rd*. A Press under the control of the English Church Mission, operating at Shao-hing, directed by Rev. J. D. Valentine. The modest manager thinks it too small an affair to be spoken of as a *Mission Press*, but the day of small things was present once to all the Mission Presses in China, and is no more to be despised in 1879, than it was in 1844-6. The principal works issued by this Press during the four years of its existence are, The Book of Daniel, in the Ningpo dialect, in 1876; A Primer of the Shao-hing dialect, in the same year; The Gospel

by Luke and The Collects, Epistles and Gospels, from the Prayer Book, without date. The Triliteral Classic and The Book of Common Prayer in 1878. These are all in the Shao-hing dialect, Romanized, except The Prayer Book which is in the Ningpo Colloquial, Romanized.

4th. A Press connected with the Office of the "Child's Paper," conducted by Rev. J. M. W. Farnham, D.D., of the American Presbyterian Mission, Shanghai. This Press is devoted to the printing of "The Child's Paper," a monthly, issued for distribution among Sabbath Schools and churches. It is understood that a part at least of the work on the paper, is done by the boys connected with the "Boys' Boarding School" which is under Mr. Farnham's superintendence. The Press thus serves a double purpose; a valuable periodical is furnished to Chinese children, and at the same time the boys who do the work learn an important art. Aside from the printing done at this office, an apparatus for making stereotype plates has been added. Thus many of the illustrations with which the Child's Paper abounds are cut on blocks and stereotyped, while the Paper itself is also stereotyped, and can thus be reproduced in the future.

5th. There is a Press connected with the Mission of the United Presbyterian Church of Scotland, either in Newchwang or Moukden. Its operations have been limited hitherto. Its present status is unknown to the writer.

6th. Rev. F. F. Gough, of the Church of England Mission, Ningpo, has a small press in connection with his Mission work, from which have issued a few works principally in the Ningpo Colloquial, Romanized.

7th. For many years, the Mission of the American Reformed Church at Amoy, has possessed a small press, and a fount of English type, with diacritical and tonal marks. Editions of various portions of the Scriptures, Liturgies, Hymn Books, and Tracts, in Romanized Colloquial, have been printed for the use of that Mission and of other Missions in Amoy and Formosa.

In view of the operations of the above mentioned printing establishments, it is safe to say that Mission work need not suffer because a Christian literature can not be provided. The need at present is rather for more laborers to spread the Bibles and Tracts constantly issuing from the press. The work done by the press is only limited by the demands made upon it. Increased success in the aim of all missions, the conversion of the Chinese, will increase the demand for religious and educational works. Indeed the demand is already on the increase. Thus the Mission Press in China has a grand work before it, which, with God's blessing, will be attended with grand results.

THE RELATION OF CHINESE TO SIAMESE AND COGNATE DIALECTS.

IT is now many years since I first began to perceive the close connexion existing between these two languages, both as regards their tonal system and vocabulary. Numerous notices of greater or less value may be found scattered amongst the various works of philologists, ethnographists, travellers and Missionary Societies, but few direct attempts seem to have been made at adducing laws of change, or at direct comparisons between the words and forms. It seems strange that the study of Indo-Germanic languages should find such great charms for Chinese scholars, bent on finding out the proper place of the Chinese language in the various families, but when men aspire to derive Chinese from Sanskrit right away, we cannot wonder at their not stooping to notice less important, though really more closely related languages, nearer home. In the following brief sketch I shall not confine attention to the chief dialect of Siam merely, but shall draw some illustrations from the vocabularies of the Shan and other tribes, chiefly members of the T'ai family. As the Siamese joins the Chinese in the South it is but reasonable to suppose that the dialects of South-China will bear a closer resemblance to Siamese than the dialects further North; I shall therefore take as the standard of comparison the Canton dialect, adopting Willams' system, and at the same time calling attention to other dialects when necessary. I ought here to acknowledge my obligation to the Author of "Mandalay to Momien" for some of the words compared, for the rest I am indebted to the general works above referred to, the assistance of a friend in looking over the Siamese examples, and a personal knowledge of some of the dialects compared.

It is necessary that we bear in mind that only words in common use can be brought into comparison, from the fact that the Siamese have supplied their religious vocabulary with words introduced from the Pali,* many of which are not monosyllabic, and again, that abstract terms, being formed according to the genius of a language, as need requires, are not formed on the same analogy even in related languages. In the matter of tones probably Siamese stands next to Chinese in richness, and should be compared rather with the southern than the northern dialects in this respect too, for "the proportion of the chanting ingredient seems to vary inversely as the latitude. In the higher latitudes no one blends any melody with his ordinary

* A glance at 'The Wheel of the Law' by Alabaster will supply abundant proof.

speech, but in all the warmer regions we meet with it either in conversation or reading, and sometimes in both. In the South of China, *e.g.*, the tones are far more striking and far more essential than in the North. Natives from the southern provinces hesitate about your meaning because you do not use the right inflection, in the North the inhabitants misunderstand you because there is some want of exactness in the pronunciation," (Chinese Repository XII, 283). So in Siamese it will not do to neglect your tones and accents with impunity, or what you intended for horse, may become dog, &c. For some good notes on the tones one might read with advantage Dr. Edkins' China's place in Philology, esp. Chap. VII. I regret not being able to consult Logan's excellent Journal which contains much valuable matter. Tylor's Primitive Culture, I. Ch. V, seq., should be carefully studied by all interested in Tonic studies.

But my object now is to deal more especially with the vocabulary, for which purpose I will arrange the words to be compared in Tables, following them with such explanatory notes as may seem necessary. For facility I may use the following Abbreviations; Eng.=English, Ch.=Chinese, Cant.=Cantonese, Mand.=Mandarin; others which may be used will explain themselves. As being both familiar and striking I will begin with the numerals.

TABLE I.

ENG.	CH.	CANT.	SIAM.	SHAN.	TIBET.	JAPAN.
One	一	Yat	Nung	Loong	Chig	Ichi
Two	二	I	Saung	Song	Nyi	Ni
Three	三	Sám	Sám	Sam	Sum	San
Four	四	Sz	Sé	Si	The	Shi
Five	五	Ng	Há	Ha	Nga	Go
Six	六	Luk	Hok	Hoak	Dhug	Koku
Seven	七	Ts'at	Chet	Saet	Dun	Shichi
Eight	八	Pát	Pät	Pyet	Gyad	Hachi
Nine	九	Kau	Kau	Kow	Gu	Ku
Ten	十	Shap	Seb	Sheep	Chu	Jiu
Eleven	十一	Shap-yat	Sebet	Sheepate	Chuchig	Jiuichi
Twenty	二十	I-shap	Yéseb	Sow	Nyichu	Nijiu

NOTES TO TABLE I.

One.—It seems somewhat uncertain what Chinese word the Siam *Nung*, Shan *Loong* represents. The equivalent of the Cant. *Yat* reappears in the word for eleven. In Kakhyen *Langai* means one, cp.

Shan *Packlaing*=100, literally hundred-one. The Hotha Shan has *Ta* (or *Tak*)=Ch. 獨.

Two.—Ch. 雙, Cant. *Shcung* should be compared. The Siam has no letter *sh*. The equivalent of 二 reappears in the words for twenty, and in Paloung *Eh* means two.

Three.—In Lesaw every word ends in a vowel. *Sám* therefore becomes *Sa* in that dialect. I may here point out a peculiarity which I think has not hitherto been noted. In Kakhyen the works for 3, 4, 5, are compounded of words which mean respectively 1+3, 1+4, 1+5. Thus for 3 we get *ma-soam*, for 4 *ma-lee* (cp. Lesaw *lee*=4) and *ma-ngah* for 5. A similar peculiarity is to be observed in some of the Polynesian numerals. The Hotha Shan word for 3 is *Soom*.

Five.—In Hotha Shan and Lesaw *ngaw* = 5. In Kakhyen as already remarked *ma-ngah* is used. The Paloung *Pohn* probably equals Ch. 半 half (of ten).

Six.—The Kakhyen *kroo (k)* seems to be intermediate between the Japan *Roku* and Siamese *Hok*. In Hotha Shan the form is *Ho*.

Seven.—Comp. Lesaw *Ts'e* with Mand. *Tsih*.

Eight.—Another interesting form occurs in Kakhyen viz:—*Ma-tsat*=1+7, but in this case the *ma* is added to *tsat*, and not merely joined for emphasis as in the numbers 3, 4 and 5. In Hotha Shan and Lesaw, as in Japanese, the initial has softened, giving us *Het* and *Hay*. In Paloung it is *Poo*.

Nine.—Hotha has *kaow*, Lesaw *koo*, Kakhyen *Tsi-koo* probably 7+2. *Tsi*=*tsat*, and *koo* is found again in *koon*=20, as well as in the word for 2, *la-kong*, where *la*=*ma*, changed for phonetic reasons, and *kong* is the regular equivalent of Shan *Song* and Chinese 雙. The loss of final *ng* in *tsikoo* is compensated for by long vowel.

Ten.—Final *b* in Siam is pronounced *p*.

Eleven.—Here we encounter the missing word for which *Nung* and *Loong* are used in Siam and Shan, just as in

Twenty.—We meet the equivalent of 二.

The Chinese 百 Cant. *Pak* occurs in Shan as *Pak* (or pack) and in Hotha Shan in *Ta-bak*. In Siamese we meet it again in the word *Pahkot*=Hundred-million, though the word for Hundred alone is foreign. These notes will suffice for the Cardinals. With regard to the Ordinals we may remark that the Siamese and Japanese follow the Chinese, prefixing *T'e* and *Dai* respectively. For the rule in Mongol, Cf: China's place in philology, page 233. Other comparisons may be found in Dr. Chalmers' Origin of the Chinese, which, however, need revising.

Our next illustrations may be drawn chiefly from the Animal world; the following examples will be sufficient for the present table.

TABLE II.

ENG.	CH.	CAN.	SIAM.	SHAN.	TO BE FILLED.	
[1] Horse	馬	Má	Mâ	Mâ		
[2] Ass	驢	Lü	La	Mâ-lee		
[3] Mule	騾馬	Lo-ma		Mâ-law		
[4] Cow	牛	Ngau	Ngaw	Bow		
[5] Elephant	象	Tseung	Chang	Tsang		
[6] Cat	猫	Mau / Miu	Maw	Myew		
[7] Cock	鷄公	Kai-kung	Kai-pʻu	Kai-pʻoo		
[8] Duck	鴨	Ap	Pet	Pyet		
[9] Bird	鳥	Niu	Nok	Loak		
[10] Frog	蛤	Kòp	Kop	Koap		
[11] Goat	咩	Mé	Pʻa	Pay		

NOTES TO TABLE II.

1. The Mongol and Manchu words for Horse have been frequently compared, (Cf: Origin of Chinese, 48; China's Place, 151 &c. China Review, I. 364, where the German is compared). The Eng. mare; Gael. marc; Welsh, march; A. Saxon, mearh; Icelandic, mar; Danish maren; &c., have as good a claim to affinity. So well-known an animal would have early found a name which would cling to it as well on the uncultivated plains of Asia, as in the mews of the western noble. Anderson gives mang as the Hotha Shan, amho, as the Lesaw, and myong as the Paloung name for this noble animal. The Siamese approximates the most closely to the Chinese.

2. The form given as Shan is Hotha shan, and is a compound of the word for Horse+ass. In Paloung it is myong-lee. The Ass does not seem to have been such a general favourite as the horse, for its name is not so universal.

3. Strange to say the Siamese has no native word for the mule, and this has been the source of not a little inconvenience to the Missionaries in translating the Old Testament into that language. Yet the word occurs in the Shan dialects, where it exactly corresponds to the Chinese as a compound, though the order is reversed. A writer in China Review I. 364, has referred to the similarity of the Latin Mulus, Eng. Mule to the Chinese. The Shan word Mâlau is certainly very similar. The Gaelic form Muil may be compared with A. Saxon, Mul.

4. So much has been written about the word for cow, that we may almost say "Man sah den Wald vor lauter Bäumen nicht." The Shan Bow reminds us of the Greek *βους*, Lat. Bos, bovis, which some derive from Sansk. go; whilst others plead for a derivation from the sound of lowing, bellowing. In the Kakhyen Ngā means Buffalo. (Note. With 半 the old form of 牛 cp: "The character which represents the domestic ox in Assyrian may be shown to be that of the animals' head." See Origin of the Chinese p. 58). Wedgewood, Origin of Language; p. 32 seq.

5. Cp. Origin of the Chinese p. 57.

6. On the imitative character of the word for Cat cp: Tylor Primitive Culture, I. 162 &c., Wedgewood, p. 32 &c.

7. The word for Cock in Siamese is Kai-tua-p'u, *i.e.* fowl-body-male; the classifier being introduced differently from the Chinese. The word for male is the same as 夫. The words 夫 and 公 have interchanged in Siamese, so that we often find 公 in that language when we have 夫 in Chinese and vice versâ. On similar forms in other languages, confer Wedgewood, p. 25, Müller's Lectures I. 412 seq. Farrar, Chapters on Language 130.

8. An imitative word of widespread use; Farrar, p. 131. In Kakhyen Popyact, Hotha Shan Pây, Paloung Pyet.

9. The Siamese and Shan point to a lost *k* in Chinese. The 說文 gives initial to the Chinese. Cp, the present pronunciation in Shanghai Colloquial. In Foochow it is often pronounced Cheu. The Shan Loak, Amoy Liau, seems to be a connecting link between the old Tok and the Siamese Nok. It is possible that 鳥 and 鵠 were originally one.

10. An imitative word, cp. *κοαξ*.

11. I have written 咩 mé, Amoy bé because the word for goat in Siam, &c., is evidently taken from the bleating sound, though it is not so in Chinese. See for further examples Wedgewood, p. 34.

We must reserve further illustrations for another occasion.

SIAM.

THE MIRACULOUS WATER OF LOURDES IN CHINA.

(Translated from the "Annales de la Sainte-Enfance," No. 181, by Rev. Ch. Piton.)

LETTER of the Rev. Father Thierry, a Lazarist Missionary, the Provicar of the province of Peking, to the Director of the "Oeuvre de la Sainte-Enfance" of the disease of Frejus and Toulon.

At last the miraculous water of Lourdes has arrived (twice, two bottles had been sent, but both times they were broken, without doubt through Satan's agency, on their way from Peking to Nian-kia-tchouany), and here as everywhere it did not delay to display its wondrous power. Here is one of the cases for the veracity of which I can vouch.

Mary belongs to one of the oldest and most pious families of Peking. Being of a very religious turn of mind, and well educated besides, she renounced the world and devoted her virginity to God. She is 24 years old, and lives with her family, as is the case with most of our christian virgins.

In the course of the month of April last, on a certain Sunday, Mary went to church to assist in the holy mass. The Chinese etiquette not permitting women of good families to go out on foot, she went in a cart, together with her mother and sisters, herself being seated on the foremost place. Suddenly the horses pranced, when Mary was upset from her seat and fell under the car, the wheels of which passed over her body. The poor girl was immediately conveyed back to her home, quite senseless and much bruised. The doctor of the family was immediately called for, and his treatment not giving the wished relief, a second, then a third, and finally a fourth one were called but none of them proved more fortunate than the first had been.

Meanwhile the poor creature endured, in her bed, the most agonizing pains. Full of piety and resignation, she had thrown herself into the arms of divine providence, put her affairs in order, made her confession, and expected every day to die.

More than six weeks had elapsed since the accident occurred, and the evil, far from diminishing in its intensity, got worse from day to day, when the missionary on one of his calls, said to her:

"Mary, you love much the holy Virgin, don't you?"

"Oh yes, father, very much!"

"You rely on her, on her great power, don't you?"

"How could I do otherwise than rely on Mary? Is she not the queen of heaven? Is she not my patron?"

"Well then, my dear girl! Since men cannot heal you, nor procure you any relief, you must appeal to your kind and mighty patron!"

"Since I met with the accident, I appeal to her every day; I pray to her daily."

"It is not sufficient to rely on Mary, or to pray her. We must do more than that."

"And what?"

"You have heard, my dear girl, of the wonders which the water of Lourdes effects throughout the whole world, and certainly you have heard that quite recently a small bottle of it has reached here from France. Well, if the water of Lourdes is at hand, should we not have it operate here the same as it operates everywhere?"

"Certainly; but how could it be done?"

"The same as it is done everywhere, when one has recourse to the great power of Notre-Dame de Lourdes; one must perform a neuvaine of prayers, and take on every day of the neuvaine, some drops of the wondrous water; one ought to do that with faith, and begin as soon as to-morrow. Are you willing?"

"Yes, I am; and with all my-heart!"

From the next day the neuvaine began. The missionaries, the sisters of charity, the children of the orphanages and of the schools, and all the pious people of Peking united their prayers with those of the poor patient and of her family. In her most fervent prayers, Mary offered up to her much-beloved patron her sufferings, which she endured now still more patiently than before. Till the eighth day of the neuvaine the sickness pursued the usual course, getting worse daily, as it did before. On the evening of the eighth day, the missionary came to confess her as a preparation for the communion which she was to take the following day. When he had gone, Mary felt worse than ever before. During the night her sufferings continued to increase, so that she expected to die soon when suddeuly, as the sun began to rise, sufferings, oppression, weakness, all were gone. Feeling herself healed, quite healed, she cried out.

"Mother, mother, I am cured! Hasten to give me my garments! I want to get up, and to receive the Sacrament in the church, to give thanks, in the presence of Christians and pagans, to my holy and almighty patron!"

Her mother and the elder sister who attended upon her came in haste, and felt quite enraptured with joy, when they found her sitting on her bed, and getting ready to leave it. They covered her with their kisses, and bathed her with tears of joy, hastening at the same time to give her the clothes which she wanted. Mary sprang down from her bed, dressed herself quite alone, without feeling the least weakness,

and as soon as she was ready, she went to the church together with her mother and sisters, but on foot, this time, in spite of Chinese customs.

The rumour of that miracle spread in the neighbourhood, and soon through a great part of the city. Having learned through the family of Mary that she had left her couch and gone to church, the sisters of Saint-Vincent de Paul and the numerous pious people who had taken part in the neuvaine came in haste to unite, before the image of the Holy-Virgin, no longer their supplications with hers, but their thanksgivings with those of herself. A mass of thanksgivings was celebrated before a large concourse of people, and at the communion one could see the happy *miraculée* approach the holy table with a radiant face, and eyes wet with tears.

But before that marvellous cure happened, Notre-Dame de Lourdes was known at Peking. Peking, that extensive seat of all the superstitions and all the corruption of paganism. Peking, (who would have thought it?) possesses a rock Massabielle with its grotto, its *piscine*, and a fine statue of the Virgin immaculate. The statue was brought last year from France by Mgr. Delaplace, our apostolic Vicar. His Grace wished to have it installed in such a way that our Christians, on seeing it, could have an idea of the apparitions of the Virgin to Bernadette. For that he wanted a rock, a grotto, a *piscine*. Well! rock, grotto, *piscine*, all had been prepared a long time before in the house of the Fathers, near the church Saint-Sauveur, by a pagan Prince of the Imperial family who, during the last persecution, had taken possession of the house and of the church, and had them made into a palace of *plaisance*. Now, all the former property of our Fathers, having been given back after the war of 1860, the *palais de plaisance* of the Prince became our property and all of it has been reconverted to its primitive uses,—all, with the exception of a grand rock which is to be seen in the Court-yard of the *petit séminaire* and which, with its magnificient shade and clear waters, was the finest ornament of the Prince's gardens.

I want this rock to become Christian, as well as everything else at this place, and to serve as a throne for Mary "immaculate!" said Mgr. Delaplace, when he came back from France and shewed us the fine statue of Notre-Dame de Lourdes. Priests and Christians, we all received with enthusiasm that noble inspiration of the bishop, and as soon as the next day we began the work. The work of adaptation was directed by a missionary who had been fortunate enough to see Lourdes and its wonders. Some stones were altered, the grotto was arranged, the waters were given a better direction, and thanks to those slight modifications, we got at Peking our Massabielle rock. When

all was got ready, Notre-Dame de Lourdes was solemnly installed in its grotto at Peking, on Sunday, the 3rd October, 1875, which was the festival of Notre-Dame of the most holy Rosary.

And now, may the Virgin immaculate make the rock at Peking, as at Lourdes, the throne of her mercies! May she spread her protection, from the height of her throne, over this large pagan city! Alas! here as well as in France, how many blind people there are to be made to see, how many lame ones to be made strong, how many sick ones to be healed! And here, besides, how many idols there are to be overthrown!

THE CHNESE CLASSICS IN MISSION SCHOOLS.

By Rev. Hampden C. Du Bose.

EDUCATION occupies a prominent position in Protestant evangelistic enterprise. The almost uniform policy pursued by Missionary Societies in all parts of the earth stamps it with the approval of evangelical Christendom. The great commission is to preach; the subject-matter of the preaching, Christ and Him crucified, which is not to be interpreted in a broad sense as including, all that is beneficial to man, but definitely, as declaring the relations of God to man and of the soul to eternity. This does not prevent the church from employing other agencies as *auxiliaries*, the principal of which are medicine, the press, and the school. The latter may be spoken of as the *right arm* of the work. There are two evils to guard against. First, that there be no right arm, only an empty sleeve. Second, that the body be only a shadow, the substance having gone to the nourishment of the arm which has assumed clumsy and unwieldy proportions.

At the Shanghai Conference able papers were read on the general subject of education. At that time the discussion was principally upon education as a Missionary policy, and the special line of thought in the essays was defending the action of Missions in establishing institutions of learning, and except on page 192, *Records Shanghai Missionary Conference*, very little is said on the topic now under consideration. Whether it be expedient or inexpedient, wise or unwise, to spend time and money in schools, the subject possesses the same interest to all.

Schools do exist, money is spent, and men and women devote their time and energies to this branch of the work, and all who love our common cause must desire that the highest efficiency be attained in this department.

We come to a land of schools. From the connection between scholarship and office, literature becomes at once the glory and boast of the nation, and gives to the *literati*, who do the thinking for the common people, their predominant influence. China can truly claim a peerage of intellect. The "throneless king" established an Empire of mind and for twenty-five centuries has reigned supreme; perhaps the greatest mental wonder in the world. The million school-masters are his vicegerents. That which gives form to their intellectual contour shapes all who are in turn by them cast into the same mould. Taking into consideration the limited number of pupils under one preceptor there can be no doubt that there are more schools in this Empire than in any other country. In all these there is no variety either in the form or the matter of instruction; the "Four Books and Five Classics" form not only the basis, but the entire superstructure of education. It is a *close curriculum*; so that for a hundred generations the Classics have been the stereotype plates from which million editions of the Chinese have been struck off.

All foreigners agree that they are insufficient, and must be supplemented by the learning of the West. There would be few to advocate that the native Classics be abolished from Mission schools. First, as was said by the venerable Mr. Wylie at the Conference, "We must not denationalize those taught." *Denationalize* is to *foreignize* which means to unfit them for their national sphere of life.

Second, the men who go forth from the schools must attain to respectability among the literary class. *They* regard a knowledge of the Classics as *education*, and their opinions must be respected. As well might at home teaching be made a profession without having studied Latin and Greek. Third, men must be prepared for the conflict between truth and error. The Chinese will not surrender their ancient fortresses without a conflict, and so those from the schools must meet their brethren, according to the flesh, on their own ground.

The question then is, what should be the relative position of the Confucian Classics in a school curriculum?

That this is a question for Missionaries alone to answer without necessarily yielding too much to the views of the natives, a side argument may be drawn from the amount of money expended by the Church in education. When the Chinese pay for the education of their children then will be the time to consider their notions on the subject. During the last year many Boarding schools adopted the wise plan of having the parents furnish clothing for their own children, yet the major part of the burden rests upon the Mission. According to statistics of 1877, there were 30 Boys and 38 Girls' Boarding

schools. One school reported its expenses at $1,000. The average is probably over $600, or 68 schools at over $40,000. The number of pupils; boys 611; girls 777 or near 1,400 at an average expense of $30 per annum. There are 177 day-schools for boys and 82 for girls; at the average cost of $73—these require $20,000. This $60,000 does not include school-buildings, salaries of foreign teachers, expenses from home &c. Suffice it to say, deducting the proportion of time those in charge devote to other branches of Mission work (the men more; the ladies being more specially in the school) the expenses of foreign teachers probably exceed the above sum. It may be a safe figure to say that $120,000 is annually expended in education.

The question above may be considered under three heads, the inadequateness of the Classics as a system of education, the religious character of the Classics, and to what extent may the Classics be displaced by foreign text-books.

I.—In considering the inadequateness of the Classics as a system of education, attention may be drawn to the *size* of these text-books. Were the translation printed in 8vo., the Confucian Analects would fill 60 pages, the Great Learning 9 pages, the Doctrine of the Mean 14 pages, the works of Mencius 140 pages, or what is denominated the "Four Books" in something over 200 pages. This is the text; the rest is commentary, of which there are many, the standard one used in the schools being that of the philosopher Choo-foo-ts. The commentary merely explains the text and has no new matter or thought. The Book of Odes is 150 pages; the Spring and Autumn, 300; the Book of History, 100; the Book of Change, including the commentary of Confucius, 150 or the "Four Books" and *four* of the *King*, exclusive of the Book of Rites, may be bound in a volume of 900 pages. To make a general estimate, an Academic and Collegiate course in a foreign country would embrace 50 volumes of like size, besides collatteral reading.

In the second place, the *subject-matter* of the Classics is so limited. Principally practical topics are briefly discussed. The chief subjects are ethics and political economy. Grant even that the system of politico-moral philosophy is complete, and certainly their system of theoretical ethics does not fall far short of the moral teachings of Revelation, and forty centuries has proven that the plane upon which the Sages projected the State does not lack the element of stability, yet these two high themes of Moral Philosophy and Political economy constitute only the keystone of the academic arch in our systems of education.

A third view of their inadaptibility to the school is found in the *want of system or order* in their contents. Sometimes themes of importance are discussed but seldom in their logical connection. Taken as a whole the Classics are a hetercogeneous mass of unsorted materials, thrown together without method or classification. Etiquette, government, kings, sages, filial piety, history, mythology, eclipses are all commingled. With the exception of a few *lines* of argument, there is no system nor symmetry, beginning or end, first or last. Illustrations might be multiplied but one sentence from the *Yih King* will be enough. "Represents, a cart being dragged along, the ox tied up, the men shave their heads and cut off their noses, and there is termination without commencement."

As class-books, another most objectionable feature is their bombastic style. Take for example the way Confucius speaks of Yao and Shun, or the disciples extol the Sage. In the Classics, language is not a medium of thought, but is the vehicle of emptiness, pomposity and pedantry. The "affluent and florid style" may be suitable in general literature but not in text-books,—at least, not so much of it. How often do beautiful, bright, exalted glorious, great, illustrious, luxuriant, noble, splendid, wonderful abound!

Fifth. The point specially mentioned is the *triviality* of nine-tenths of these nine books. Let us look in detail. The living author of CHINA AND THE GOSPEL thus speaks of the Analects. "Looking then at the history, writings, and teachings of the Sage, there do not appear to us, in connection with them, the elements, the characteristics of a very great, wise, good and holy man. We are struck in perusing his books, or the conversations attributed to him by his immediate followers, with the utter absence of what seems to us necessary in this respect. .....He was attached to the rites and ceremonies, the men and things of former days, and he shows this often in a very pedantic way, while he enjoins conformity to them as the *ne plus ultra* of human life and manners. In his intercourse with those around him, he once and again betrays indications of littleness, or meanness, and even of equivocation and untruthfulness, which lower him immensely according to our standard of right.....His own writings are untrustworthy in not a few points, as if he had been careless in their composition, and this to an extent that has confounded the students of after times."

The Great Learning and Doctrine of the Mean are short essays of some merit and would be suitable articles for a Quarterly Review.

The student of Mencius is puzzled by the nothingness of a large portion of his teachings. Many of his sayings are bright jewels. At times his philosophic mind grapples with profound problems and a

whole section will be devoted to the discussion of one topic, but generally in his 140 pages you must cross a barren stretch of desert to reach an oasis therein.

The Book of History is an important collection of documents. School boys ought to study these 100 pages; if written in simple style the whole might be mastered in a month.

In the *Yih King* Chinese philosophy leaves the practical paths of righteousness and benevolence, and boldly launches its junk out upon the troublous sea of speculation. As a distinguished Chinese ambassador remarked to a gentleman in Shanghai "Mr.———, this book is a big humbug," and any reader will acquiesce in the statement.

What does Confucius say of the Book of Poetry? "My children, why do you not study the Book of Poetry? The odes serve to stimulate the mind. They may be used for purposes of self-contemplation. They teach the art of sociability. They show how to regulate feelings of resentment. From them you learn the more immediate duty of serving one's father, and the remoter one of serving one's prince. From them we become largely acquainted with the names of birds, beasts and plants." The truth is it consists of 300 odes, many of them only one stanza as the other verses are a repetition with the change of a line or only a character. The quacking of the ducks, the pairing of quails and magpies, the grass-insects chirping *yaou, yaou*, the rat with its skin and teeth, the praise of lamb's fur and leopard's cuffs, the love-songs of the maiden wishing to marry, the brave soldier so homesick,—these constitute the body of this book. There is not a *Classic* poem in the collection. That period was not unfavourable to poetry in the distant West.

The great literary work of Confucius was The Spring and Autumn. In his Prolegomena, the Rev. Prof. Legge says, "When we look into the Ch'un Tse'w, we experience immediately an intense feeling of disappointment. Instead of a history of events woven artistically together, we find a congeries of the briefest possible intimations of matters in which the court and state of Loo were more or less concerned, extending over 242 years, without the slightest tincture of literary ability in the composition, or the slightest indication of judicial opinion on the part of the writer. The paragraphs are always brief. Each one is designed to commemorate a fact; but whether that fact be a display of virtue calculated to command our admiration, or a deed of atrocity fitted to awaken our disgust, it can hardly be said that there is anything in the language to convey to us the shadow of an idea of the author's feeling about it. The notices, for we cannot call them narratives, are absolutely unimpassioned. A base murder and a

shining act of heroism are chronicled just as the eclipses of the sun are chronicled. So and so took place;—that is all. No details are given; no judgment is expressed. The reader may be conscious of an emotion of delight or of indignation according to the opinion which he forms of the event mentioned, especially when he has obtained a fuller account of it from some other quarter; but there is nothing in the text to excite the one feeling or the other.

Well, we have examined the model summary of history from the *stylus* of the sage, and it testifies to three characteristics of his mind, which it is painful to have thus distinctly to point out. First; He had no reverence for truth in history,—I may say no reverence for truth, without any modification. He understood well enough what it was,—the description of events and actions according as they had taken place; but he himself constantly transgressed it. Second; He shrank from looking the truth fairly in the face. It was through this attribute of weakness that he so frequently endeavoured to hide the truth from himself and others, by ignoring it altogether, or by giving an imperfect or misleading account of it. Wherever his prejudices were concerned he was liable to do this. Third; He had more sympathy with power than with weakness and would overlook wickedness and oppression in authority rather than resentment and revenge in men who were suffering from them."

II.—The Religious character of the Classics may be considered under three heads,—their doctrine of human nature, their approval of divination and (their teaching) ancesral idolatry.

It is not within the scope of this article to discuss the Confucian doctrine of the nature of man. It is most particularly set forth by the philosopher Mencius in the section beginning page 270 of Legge's translation. The foreign student experiences a sense of mental exhilaration as he reaches this topic,—to find real thought, and the vigorous discussion of one subject instead of desultory remarks on various topics. Perhaps the language of the Shanghai Reviewer is too strong when he says of "The tendency of man's nature to good is like the tendency of water to flow downwards; there are none but have this tendency to good, just as all water flows downwards," that "This passage is the pith and concentrated essence of what Mencius says on this head." The philosopher, after making this statement, goes on to enlarge upon the subject and to explain and illustrate his meaning, and thus modifies to a considerable extent what might be termed his *extreme* proposition. A very able discussion of the question is found in the Recorder for January-February 1878.

The question before us now is not the theoretical teaching of the Sages, neither is it whether the great Exponent of Confucianism near

1800 years afterwards is correct in his interpretations, but it is the practical fact that the books as they are now expounded do teach that man's nature is essentially good, and it would be in vain at this era to try to fix another meaning upon these writings which would be accepted by the mass of Chinese scholars. From the two first sentences of their "Three Character Classic" as a text, the native system of education does teach that man starts out in the world in a course of virtue, and the common deduction is made that the deflection from that course is generally among the lower classes, while it is easy to restore oneself to the right path. In those in whom the Classics have become the warp and tissue of their mental fabric, though they may with the understanding acknowledge the truth of Scripture doctrine, yet there is apt to be a hidden leaning towards a righteousness which is according to the law.

A second view of the Classics in a religious aspect is their direct approval of divination, We are in a land of soothsayers, fortune-tellers, sorcerers and witches. The latter became so numerous some years since near Soochow and were producing so much excitement among the farming population that the officials were forced to prohibit the practice of their black arts. Holy Writ speaks expressly on this wise; "Regard not them that have familiar spirits neither seek after wizards to be defiled by them." "There shall not be found among you any one that useth divination, or an observer of times or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer, for all these things are an abomination unto the Lord."

The Book of Poetry several times refers to divination by the tortoise shell. The teachers explain this character by the rattling of the dice in a shell, but more likely the ancient custom has come down as is practiced along the streets of this city to day by the diviners using a little, three-inch, hard-back mud-turtle which walks over the cards and picks up the *right one* in his mouth. The highest Classic, the *Yih King* is a book of divination. With its doctrines of *Yin* and *Yang*, hard and soft, good and bad luck, it is a dark pit which sends forth its legions of sorcerers, conjurers, necromancers, geomancers, wizards, exorcists, astrologers, fortune-tellers and soothsayers. They throng the streets, carry on their vocations in the market-places, and open shops for their business. Marriage, burial, sickness, loss and gain, lucky days, journeys,—in a word, everything is referred to them. These who "walk the rivers and canals" do not understand one word of the philosophic jargon of the *Yih King* but they have books of sentences collected from this Classic or else derived from it. The

doctrine of the *Yin* and *Yang* is the basis of the Taoist religion and by their use of its unknown symbols the whole population become the dupes of their imposture.

Confucius placed his seal upon divination in his commentary upon the *Yih King*. "Hence the virtue of the divining straws is ever active and divine; that of the diagrams is settled and wise." "Hence by clearly understanding the path of Heaven, and examining into the causes of (happiness or misery to) the people, they (the sages) appointed these divine 神 things (straws, tortoises &c.) in anticipation of the people's wants."

It might be here remarked it seems impossible to conceive how in a Christian school can be tolerated this Classic with its pernicious doctrine of the *Yin* and *Yang*, its teachings about how "the myriad of things" are generated, its discourses about the Dragon, its false philosophy so-called, and its germinal laws of Fung-shui, unless it be prepared for the class-room as an animal is for the Museum by removing the flesh and bones, drying the skin, and filling in with other materials.

The chief objection to the native Classics as text-books is that they teach Ancestral Idolatry. This general subject has been fully discussed by the Rev. Dr. Yates, and is prominently before every Missionary as the chief obstacle to the progress of Christianity. The Chinese speak of their "three churches" or sects. There are really only two systems of religion, Buddhism and Taoism, and Confucianism is only a system of morality, save that the latter has engrafted upon it the worship of deceased ancestors. The literary class consider themselves the special guardians of this sacred rite; the Ancestral Hall is their Mount Zion, and at each recurring feast they go into the Chinese "Holy of Holies"; the idol temples being the "outer court of the Gentiles" for the uninitiated multitude. Thus that which is in no sense a religion becomes a religion, and *their* religion, to those who "care for none of those things."

In the Book of Poetry, why should, in Mission schools, the sacrificial odes be studied? One or two extracts.

> "Ah! solemn is the Ancestral Temple in its pure stillness,
> Reverent and harmonious were the distinguished assistants;
> Great was the number of the officers;—
> Assiduous followers to the virtue of King Wăn.
> In response to him in heaven,
> Grandly they hurried about the temple."

"Harmoniously blend their sounds;
In solemn unison they give forth their notes,
Our ancestors will give ear;
Our visitors will be there;
Long to witness the complete performance."

"While I present this noble bull,
And they assist me in setting forth the sacrifice,
O! great and august Father
Comfort me, your filial son!
Thou comfortest me with the eyebrows of longevity:

Thou makest me great with manifold blessings.
I offer this sacrifice to my meritorious father,
And to my accomplished mother!"

The example of the "sinless" Sage has great weight. "He sacrificed to the dead as if they were present. He sacrificed to the spirits 神 as if they were present." The Master said, "I consider my not being present at the sacrifice as if I did not sacrifice." Confucius was asked, "Do the dead have knowledge of our service or are they without knowledge?" He replied, "If I were to say the dead have such knowledge, I am afraid that filial sons and dutiful grandsons would injure their substance in paying the last offices to the departed; and if I were to say the dead have not such knowledge, I am afraid lest unfilial sons should leave their parents unburied. You need not wish Ts'ze, to know whether the dead have knowledge or not. There is no present urgency about the point. Hereafter you will know it for yourself."

The two grosser forms of idolatry have little hold upon the atheiste *literati*, except in time of trouble or death; they care little for the gods who are in the "form of men," but these ancestral tablets to which the spirits return are their "stocks and stones." Under the guise of extending filial piety beyond the grave, this worship is continually referred to in the Classics. In our chapels we preach against the worship of the dead but in our schools is it not taught? If this article raises a note of warning which is heard by any who have charge of immortal minds one object will be accomplished. "Can one take fire into his bosom and not be burned?" The poison of this doctrine, if once it is infused into the blood and permeates the system, is hard to eradicate. The religious feature of the Classics, as its teachings have been formulated by Choo-foo-ts, in their *atheistic* tendency might be enlarged upon but is scarcely within our present scope.

III. To what extent may the native Classics be displaced by foreign text-books? It has been attempted in the above to show the utter inadequacy of these books as a basis of education. We live in the present century, and education in enlightened lands has taken a

certain form; the "curriculum" in all Western schools is almost the same. It is not desirable that Asiatic civilization be melted and run into the European mould, but Western science does now command the world. What was *education* in Plato's time is not *education* now. It consists in the two departments of trainining the mind to think, and of storing the mind with knowledge. Whatever best conduces to this end is to be sought for,—for the good of the youth themselves, for the influence they are to exert, and for the sake of the church which performs the work.

The method of studying the Classics may be much abridged and one-half the time redeemed for other studies. About six of the first years of the school-boy are given to memorizing without one word of explanation. He can become master of several thousand characters in the translations of Western Science. In his introduction to "A Short Method with Chinese," Dr. Martin well expresses it, "*Via trita via tuta* is a good maxim; but it should not prevent us mending the 'old paths.' That they have been trodden by the feet of millions is no evidence that they are incapable of improvement. Foreigners in China have not felt compelled to use wooden blocks in printing their books, just because the Chinese have done so ever since the invention of printing.....Day after day the boy goes on cramming his memory with sounds and forms until he can patter off the Four Books and Book of Odes as glibly as a breviary. But all this time he has not obtained the glimmering of an idea. He has got the symbols of thought, but not the thoughts.....What would be thought of the school-master who should compel his pupils to commit the Iliad to memory before translating a line? Yet this is precisely the time-honored system of the Chinese; and it is doing it no wrong to charge it with perpetrating the crime of mental infanticide on an enormous scale." Kang-hi's Dictionary has been the standard for two centuries but it remained for Dr. Chalmers to find the key to its logarithms. An excellent elementary series has been issued by an experienced instructor in Hongkong. Where could the blackboard system be more successfully introduced? Why not first *spell* the characters and soon after the boy be put into a primer of "definitions?" It is the system of endless *repeating* that clogs the school machinery. A little trial will prove that only one out of ten of respectable teachers can properly explain their own books. The rule needs to be enforced to "understand as you go." Why should not the Classics be collated as under the topics of filial piety, government &c?

One great difficulty is the immobility of the Chinese assistant, teacher. During twenty centuries no one has ever dared to deviate

from the established method of "teaching the young idea." Every foreigner knows what his own teacher is; a well of knowledge, but he must go and draw; if a question is asked, an answer will be given but never a new idea suggested; if you lead, he will follow, but never open new paths. Did he teach with the skill of a foreigner, this language could be mastered in one-fourth the time. The Chinese scholar is ignorant of the very first principles of teaching, and the teacher must first himself be taught. He has no conception of the art of awaking the energies and genius of his pupil. There is only one species of the animal kingdom that equals him in stubbornness, when you wish him to use a new method. For example, he will continue the stupid plan of teaching the "square characters" on bits of red paper and it is only "by dint of hard persuasion" that he can be made to use the beautiful pictorial primer issued at the South Gate, Shanghai. If a boy is put into colloquial books in the character, and after six months you say, "See how many characters that boy understands, and how he can read the Wên-li!" The teacher will reply, "Oh! but he is smart; if you have a dull boy there is no other way but to put him in the *square characters.*"

The present is an auspicious time. In two years a full Academic course of foreign text-books will be issued. These will embrace all the necessary branches of a common education. The list will be from time to time added to, so that there will be no lack in the "making of books." This places the school upon a high elevation and those who have made these translations have done a noble work for the renovation of China. We know that the great foe to progress is Confucianism. As the lamented Dr. Carstairs Douglass said at the Conference, "This is the fort; take it and the war is ended." The strength of Confucianism is in the school-room. This is studied and nothing else. The mind during all the formative period of youth intent upon one subject becomes absorbed in this. "The man sitting in the well" beholds the star, till it grows in magnitude like unto the sun. It is not enough to decry these ancient writings. Modern studies must be introduced, the mind stored with the truths of science and the facts of history, and Confucianism falls to the ground as the dead leaves of autumn. As Dr. Legge says of the Sage: "He threw no light on any of the questions which have a world-wide interest He had no sympathy with progress. His influence has been wonderful, but it will henceforth wane. My opinion is, that the faith of the nation in him will speedily and extensively pass away."

It is clear from what has been said above that the Classics should not occupy more time than the study of Latin and Greek in our

schools. Say a couple of hours a day; at most, three hours; that thus high scholarship can be attained and that years of time may be *redeemed* for the pursuit of Western literature. It might be said that the Athenian and Roman works are not free from error, and that they are just as harmful as the Chinese Classics. There is a fallacy underlying this argument, which might crop out in other departments of Missionary work. It is that, what is right in one place is right in another. At home classic lore is studied beneath the lamps of modern civilization, and it is not likely that the mind of our youth will be perverted by the mythology of Greece and Italy. Here the blurred typography of wooden blocks is still read by the glimmering taper. One needful branch of study is Mathematics. The Chinese course of study does discipline the mind; the memory is well trained and there is a brightness of intellect. There seems however to be a lack in the reasoning faculty. In a great part of their studies there is no distinction made between fact and fiction and so they are not accustomed to search for truth. There is no longing of the immortal mind for light. There are no rules by which to discriminate between the true and the false. Only the memory is called into action,—the man accustomed to walk on level ground cannot without pain climb the heights. I have said to my teacher, "Given the eight diagrams (of the *Yih-king*); how did King Wăn make out the first sentence under each?" He replied, "We Chinese never ask such questions as this." The study of Euclid will scatter these mists.

This series of text-books places China on the vantage ground, in reference to the necessity of foreign languages. Japan, with few foreign translations prepared for her use, rushed into the English, and it must in the end prove a drawback that she can only learn through the medium of another tongue. The wisdom of English being taught in Japan Mission Schools is apparent because the Government and the people lead, but the experiences of the past have been sufficient to retard most Missionaries in China. No foreign language is of use unless the student perfects himself to such an extent that he may master its literature except in commercial circles. It is seen in the case of one of our Mission Schools among the Choctaws, where the boys are supported by the nation. The Superintendent says that after learning the English, there is not enough of the six years alloted to them left to obtain more than the rudiments of an education. It is not likely that China will desire to add to her Babel stock. Here there is a glory of language; the books in the sacred character are all to hand; when there is a hum of wings in this "hive of nations" she will not have to cross the sea "to gather the honey" of our literature and science.

To make Mission Schools a success there must be a class of professional teachers sent out for the work. Some Societies have found no difficulty in obtaining young men just fresh from College. At some stations Missionary work has been growing for a score of years, and perchance the-at-present single incumbent has a church to oversee, out-stations to visit, native helpers to train, various agencies to carry on, and there is a *school* which is under his supervision. None of this work can be given up. The 200 Protestant Missionaries are all overburdened. It is found inexpedient at home to unite the school and the pastorate, how much more when evangelistic claims are so pressing! Ordained men will never as a general thing perform the work well. They feel called to labour in a direct way for souls, and so are unable to give themselves to the patient drudgery of the class-room. As Mr. Mateer said in his Conference essay, "There are not needed *so many* schools, as schools of high grade." Knowledge descends. To attain a high standard there must be a corps of professional teachers; men who love letters; who will sit and teach several hours a day; who will do this and nothing else; who will not exhaust their physical strength in religious avocations, but will feel their calling is to teach History, Chemistry, Natural Philosophy, Mathematics, Astronomy, Mental and Moral Science. Then and only then will the *right arm* have power. It will be seen that the above differs materially from the idea of a "Christian Chinese School" mentioned on the page referred to in the Records of Conference, where outside the native books instruction is only given in the Bible.

To advance a thought on a subject on which I know nothing practically,—it is that girls ought to be instructed by fine classic teachers. If the practical lessons in needlework &c., do not leave them so much time as the boys, they might at least be taught to explain (not *merely* repeat) the "Four Books" with the facility of a *Sieu-tsai*. The few educated women in China are Confucianists, but they would not be, if side by side with the Classics, they studied the higher branches that are taught in our Female Seminaries at home. We wish woman in heathen lands to be elevated; nothing gains for her so much esteem as literary merit and she will also be fitted to conduct day-schools for boys and thus earn a livelihood.

The general views taken in these few pages do not seem to harmonize with those of an able article copied in the Recorded from the *Methodist Quarterly Review*. Every one at home after reading must have exclaimed, "What happy men missionaries are, to be able to study the Chinese Classics." The object I have had has been simply to point out some of the *defects* of these Classics as text-books; *not* to consider

them in any other light except their adaptability to the school. The wise man in forming a just opinion will ever pursue "The Doctrine of the Mean." In the last *Recorder* it is said, Confucianism can be regarded as a *detached fort* of Christianity." The venerable and learned Missionary must place the force of his expression on the word *detached*, meaning *detached* "as far as the East is from the West." The writer explains himself in a couple of pages where he is speaking of Confucianism as diametrically opposed to materialism." Is not his formula, as given, a little too strong? "Confucianism" is a broad term. Theoretical Confucianism, pure and simple, is one thing, but Confucianism with all its adjuncts and appendages as it is now *swallowed* down by the literary class is quite another thing.

In Boarding Schools, where work of a permanent character is done, there is much that is promising in that the pupils enter under contract for a period of from seven to ten years, so that during this length of time their training is under the supervision of foreigners. Education may thus be carried on systematically. The wonderful brightness of the Chinese mind, and the readiness with which it absorbs "what is written" is a most hopeful feature. The times are auspicious. We know not when this mighty giant will begin to awake. It will be the greatest day this earth has ever seen when "knowledge shall run to and fro" throughout this mighty Empire.

ON THE CLIMATE OF PEKING.

By Dr. Fritsche,

Directer of the Russian Meteorological Observatory and Professor of Astronomy in the T'ung-wen Kwan.

METEOROLOGICAL observations were made in Peking by the Jesuit father Amiot during the six years 1857–1862 and in the Russian observatory at Peking from 1841 till now; and some meteorological elements have been noticed (for instance the wind, cloudiness) by the Chinese officials, perhaps during the last two hundred years.

At Peking the normal periodic change of the temperature or the difference in heat between sun-rise and the first hours of the afternoon, and also the difference in heat between winter and summer is very great, much greater than *e.g.* in Western Europe, but the non-periodic change of the temperature from year to year is insignificant, and is much less than in Western Europe.

The correctness of these statements, the following observed numbers, will prove.

Daily range of the temperature or mean difference between morning about sun-rise, and afternoon about 2½ o'clock, in degrees of Fahrenheit.

Jany.	Feby.	March	April	May	June	July	August	Sept.	Oct.	Nov.	Dec.	year.
13.3	15.7	17.5	18.7	19.3	18.5	13.5	13.7	15.5	17.8	13.5	13.5	15.9

The mean monthly and annual temperature observed at Peking, Fahrenheit, is :—

Jany.	Feby.	March	April	May	June	July	August	Sept.	Oct.	Nov.	Dec.	year.
23.8	29.5	41.2	56.8	67.7	75.7	79.0	76.3	68.1	54.5	38.9	27.7	53.3

Mean of 23 years between 1841–1874.

The observations of father Amiot give nearly the same results; therefore the temperature has not undergone any considerable change during the last century.

Further, the deviation of this observed mean monthly and annual temperature from its normal value, calculated for the parallel of Peking, 40°, by help of all observations made on the parallel 40°. around the earth is as follows:

Jan.	Feb.	March	April	May	June	July	August	Sept.	Oct.	Nov.	Dec.	year.
—16.2	—12.1	—4.9	+2.3	+6.1	+8.1	+7.0	+4.1	+2.9	—4.9	—10.3	—15.1	—2.7

Therefore Peking has an extreme climate in regard to temperature, the six months, October till March, being too cold for the latitude 40°, and the six months, April till September, being too warm for the latitude. Peking has a summer like that of Palermo (latitude 38°) and a winter like that of the North-Cape (latitude 71°).

The daily mean temperature reaches its minimum, 22°.1 Fahrenheit, at the middle of January; the freezing point on February 21st; the annual mean, 53.3 Fahr., on the 9th April; its maximum, 80°.2 Fahr.; on the 21st July; the annual mean 53°.3 Fahr., a second time on the 18th October; and the freezing point again about the end of November.

The latest frost (in the air) during the year occurs on the 28th March, and the first frost on the 1st of November.

The absolute extremes of the year are:—

	Ordinarily	Greatest observed value, during 23 years, in 1861.
Winter	4.5	04.0
Summer	97.3	102.0
Annual range of the extreme temperatures	92.8	106.0

The increase of the temperature of the air is accompanied by an advance in the temperature of the earth in one week of one foot into the soil. The annual mean change of the temperature of the air, immediately resting upon the soil, is 60 degrees; at the depth of 3

feet, 36 degrees; of 10 feet, 13 degrees; of 15 feet, 6 degrees; of 20 feet, 3 degrees; of 30 feet, 0°.4; of 40 feet almost nothing.

The frost enters into the soil in maximo as far as $2\frac{1}{2}$ feet and the time when it reaches this depth is the end of February.

The periodical, regular variations and non-periodic, irregular fluctuations of the barometric pressure are similar to those of the temperature of the air, the periodic variations being absolutely very great, but the irregular fluctuations comparatively small. Thus we find that the daily periodic range of the barometer reaches the considerable amount of 0.09 inches and the annual range or difference of the barometrical height in January and July is equal to 0.76 inches, one of the greatest values observed at any point of the earth's surface. The monthly and yearly mean barometrical condition, taken from observations during 23 years between 1841–1874 in English inches here follows.

Jany.	Feby.	March	April	May	June	July	August	Sept.	Oct.	Nov.	Dec.	Year.
30.25	30.18	30.02	29.84	29.67	29.54	29.49	29.59	29.82	30.01	30.16	30.20	29.90

The greatest change or the so-called absolute variability of these quantities, observed during the 23 years, 1841–1874, is in inches:—

Jany.	Feby.	March	April	May	June	July	August	Sept.	Oct.	Nov.	Dec.	Year.
0.20	0.24	0.28	0.22	0.20	0.22	0.18	0.17	0.13	0.20	0.24	0.37	0.13

It is therefore comparatively small, for instance only $\frac{1}{3}$rd of that at St. Petersburg. The irregular fluctuation within the successive months during the year is also small at Peking, namely:

Jany.	Feby.	March	April	May	June	July	August	Sept.	Oct.	Nov.	Dec.	Year.
0.72	0.85	0.89	0.86	0.76	0.55	0.48	0.52	0.59	0.69	0.75	0.83	1.46

The absolute highest stand of the barometer in winter is 30.67 inches; The lowest 29.21 inches, and their difference 1.46 inches.

The *winds* at Peking have a well defined daily and annual period.

The morning and evening are more calm than the first hours of the afternoon, since then by the influence of the Sun, the air resting upon the dry plains of Inner Asia, and upon the adjacent peninsula of Korea being heated and rarefied, the air near Peking receives a motion from South to North.

Calms are very frequently observed at Peking, their amount being about $\frac{1}{3}$rd of all the observed conditions of the air (winds and calms together are assumed equal to one). July is the calmest month and the Spring the most stormy season.

During the cold season, October to March, N. and N.W., winds prevail coming from the dry interior of Asia. During the warm season, April to September, southerly winds blow from the S., S.E., and S.W. Those from the S. and S.E., start from the Pacific, but those from the S.W., which are most frequent in Spring, when heavy

rains fall in Southern China, proceed from the cool highlands of S. and S.W. China.

The ratio of frequency of dry winds to wet winds in January is as 5 to 1.
" " " in July " as 4 to 2.
" " " in annual average as 5 to 2.

The dry land-winds therefore are found to prevail during the whole year.

As the temperature of the air at Peking is high during 6 months, April—September, and the absolute humidity or the amount of aqueous vapour contained in a unit of cubic-measure depends principally upon the temperature, the absolute humidity is during these warm months considerable, and as the annual mean temperature is not small the annual amount of aqueous vapour is also not insignificant. But the relative humidity (saturation is assumed to be 100 and perfectly dry air 0) is small, in consequence of the prevailing dry land-winds at Peking.

The absolute humidity is greatest in July (0.71 inches), and smallest in January (0.08 inches), and the annual mean (0.31 inch) is greater than in Western Europe.

The relative humidity is greatest in July and August (.76) and smallest in April and May (.50), and the annual mean (61) is much less than in Western Europe.

The mean, monthly and yearly, quantity of clouds, the whole heaven being equal to 100, is given in the following table which has been constructed from observations carried on for 22 years.

Jan.	Feb.	Mar.	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	Year
20	24	33	39	40	45	54	47	38	24	23	18	34

The amount of clouds is therefore not considerable, and is much smaller than for instance, in Western Europe, especially during the cold season. In the greatest part of Europe the amount of clouds is greatest in Winter and smallest in Summer, but at Peking, on the contrary in the Winter the sky is clearer than in Summer. Hence we conclude that in Europe the annual variation in cloudiness elevates the temperature in Winter and lowers it in Summer, but, that at Peking it diminishes the temperature in Winter and elevates it in Summer.

That, as above stated, the normal periodic change of the temperature at Peking is very great, but the non-periodic fluctuation within the different months and from year to year at the same city very small, is principally a consequence of its position on the south-eastern edge of the vast and waterless continent of Asia, making, by radiation, the Winter very cold and, by insulation, the Summer very hot. This cause produces great contrasts in the seasons and determines almost alone in the successive months (especially in Winter not only by radiation but

also by producing cold land-winds, at Peking, N. and N.W.) the temperature and also the barometric condition, which stands in close connection with the temperature.

The same winds return at Peking somewhat less regularly after the lapse of a year in conjunction with the same or nearly the same temperature and barometric condition, and the most changeable elements are the moisture of the air, the cloudiness of the sky and especially the amount of rain.

The causes of the great variability of the rain in different years are the comparatively short duration and small number of sea-winds during the warm season, and their variability from year to year, but principally the small height of the plain of Northern China (the height of Peking above the sea-level is only 123 English feet), since a heavy rain can only be produced by moisture-laden air, forced to ascend by any cause (for instance by mountains and a horizontal motion, etc.) into higher regions, where the air must expand and become cooled; and not by the mixing of air currents of different temperatures.

The mean monthly and annual amount of precipitation, determined by observations made during the years 1841-1855, 1860-1861, 1869-1874 are given in the following table.

English Inches.

Mean normal quantity

Jan.	Feb.	Mar.	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	Year
0.11	0.20	0.28	0.55	1.66	3.52	9.34	5.99	2.88	0.69	0.35	0.12	25.67

But it is observed within the mentioned 23 years.

Greatest values

Jan.	Feb.	Mar.	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	Year
1.16	1.11	1.04	2.21	4.34	8.07	19.84	14.66	11.48	1.80	1.25	0.78	41.90

Smallest values

0.00	0.00	0.00	0.00	0.25	0.38	0.27	0.99	0.21	0.00	0.00	0.00	9.53

Therefore the absolute variability

1.16	1.11	1.04	2.21	4.09	7.69	19.57	13.67	11.27	1.80	1.25	0.78	32.37

The variability of the amount of precipitation from year to year is therefore very great, greater than the normal, mean amount as deduced from observations during a series of years.

The quantity of snow is very small. The number of days when snow falls is in the year only 11 and the months in which snow occurs are Nov., Dec., Jan., Feb., March and April.

The number of days with rain or snow is during the year 72, with fog 13, with thunderstorms 27 and with hail 0,6 (That is once

in every two years nearly there is a fall of hail). These phenomena are most frequent in the Summer months and thunderstorms and hail do not occur during the cold season.

The annual amount of rain, observed during 28 years 1841-1878 I have stated in the following table:

Year.	Annual amount of Precipitation.	Deviation from the 28 years' mean.
1841	28.3	+ 3.2
42	28.0	+ 2.9
43	26.0	+ 0.9
44	24.7	— 0.4
45	31.9	+ 6.8
46	23.8	— 1.3
47	19.6	— 5.5
48	31.4	+ 6.3
49	28.8	+ 3.7
50	23.6	— 1.5
51	22.5	— 2.6
52	23.9	— 1.2
53	38.9	+13.8
54	13.2	—11.9
55	24.0	— 1.1
1860	18.2	— 6.9
1861	21.5	— 3.6
1868	22.3	— 2.8
69	9.5	—15.6
70	23.0	— 2.1
71	41.9	+16.8
72	27.2	+ 2.1
73	34.3	+ 9.2
74	26.4	+ 1.3
75	17.0	— 8.1
76	24.5	— 0.6
77	19.3	— 5.8
78	30.3	+ 5.2
Mean	25.1	+ 5.1

From this table we conclude that

1st. The annual amount of precipitation, determined as the mean of a great number of successive years (at least 10 years) is not subject to any considerable change from decennium to decennium.

2nd. Dry and wet years do not follow one another without rule but there follows always a period of some dry years (mostly three) after a period of some wet years (mostly three or four) and then again a period of three or four wet years and so on. Thus for instance the period 1875, 76 and 77 was a dry period and the present year, 1878 has been the first wet year of the wet period following the dry period 1875-1877, and we conclude with very great probability that the next year, 1879, will be a wet year similar to the present, 1878, without great excess, as 1879 is the second year of the now commenced wet period 1878-1880.

Correspondence.

The Kü Jän 舉人 *Examinations.*

As nearly half the Provincial Capitals of China are occupied as Protestant Mission Stations, greater opportunities are now offered to the missionaries labouring in these centres, for reaching the educated classes of the country than ever existed before. In the 8th month, of the present year, the Kü Jän or M.A. Examinations, will be conducted in these cities, and thus half the literary men in the Empire be brought within the reach of the Christian missionary. How important then that this triennial opportunity should be made as much of as possible for the glory of God and the extension of His Kingdom.

A good selection of Tracts, Hand Bills &c., or Sheet Tracts adapted to the time and place of Examination, specially prepared for the occasion, might prove of immense service. These tracts, if I might make the suggestion, should rather be pacific than polemic, more practical than doctrinal, too short than too long; and much care and discretion would of course be required in distribution.

Perhaps other missionaries throughout China would at that time "agree" to present special prayer to God on behalf of the brethren upon whom the responsibility of this work devolves, that they may be directed aright in the designs sought by their publications and in the deliberation and execution of their plans. D. H.

P.S.—The question of a gradual revelation of Christian truth, perhaps too frequently overlooked as regards its bearing upon Christian Tracts, though freely acknowledged by the Shanghai Conference with reference to the distribution of the Scriptures, is one of vital moment in the present instance. Are there not truths—"mysteries,"—in the Christian religion of which it may be said with regard to the disciples of Confucius "I have yet many things to say unto you but ye cannot bear them now." New wine cannot with impunity be put into old bottles.

Uniformity of Terms in the School and Text-Book Series.

DEAR SIR,—

Letters have been addressed to me on the subject of uniformity of terms, scientific, geographical, and otherwise,—in the "*School and Text Book Series*," and a general wish has been expressed to know how far the Committee have progressed in this matter. Will you allow me through your columns to make a brief reply, and to proffer a request?

From the beginning the Committee have felt the importance of this subject and have done what they could to secure the end desired.

In their circular letter to the various writers, March 1878, they wrote as follows, "Uniformity of terms is another matter of great moment. The Committee most respectfully therefore beg you to keep a list of all the characters you use for names of persons and places, and the phrases employed by you to express Scientific *formulae*, and at as early a stage of your work as possible, transmit it to the Secretary, who will place it in the hands of the Committee for comparison, and aftewards forward you an approved "set" for your consideration. "Should there be, ultimately, a difference of opinion, one of the terms will be placed in the margin."

The Committee are prepared to attend to this whenever the lists come to hand. But unfortunately only one list has as yet been sent in. Very likely the writers have not yet decided upon what terms they shall finally recommend; or may not yet have their lists completed. Still, as many missionaries are anxious to know what terms are likely to prevail; and as several of the books in M.S. are under revision and others are approaching completion, it seems time that some action was taken; for none can be printed until a general understanding has been arrived at. On this account would the several writers of the School and Text Book Series kindly allow me, through the medium of the *Recorder* to beg as a great favour that they would send in their catagories of names and terms as soon as possible even though incomplete, or merely tentative. This will remove a great hindrance out of the path of the Committee, and immensely facilitate matters. The Committee hope to print the lists when finally arranged, and so provide a sort of translator's "*vade mecum*," as an excellent correspondent has suggested. I hope the "writers" will pardon the urgency of this request, and at an early date send the Secretary what "terms &c." they can; or say whether, and how far they have adopted the "lists" in Doolittles 2nd Vol. The Committee of course could take the responsibility on themselves of deciding the terms; but this would be neither satisfactory nor respectful to the authors.

Yours truly,

ALEXANDER WILLIAMSON, SEC.

CHEFOO 1ST *August*, 1879.

Sanatarium at Chefoo.

DEAR SIR,—

For some years past Chefoo has been increasingly the resort of invalids, and few have visited the port without benefit. This year there are more than ever, and the prospect is that, whatever other places may be selected, Chefoo will continue to be the chief Watering Place for foreigners in China. A large proportion of those who come are missionaries; and the resident missionaries have hitherto done their best to provide for the comfort of their brethren, very often at no inconsiderable amount of expense and discomfort to themselves. There is a great deal of pleasure in shewing hospitality, and it is a joy to

minister to others, and none of the missionaries would ever think of giving up this good work. But of course there is a limit to every thing and the limit, I am afraid, has now been reached.

Like their brethren elsewhere the missionaries in Chefoo are overburdened with work, and, during the hot season especially, need all the rest they can secure. It is hardly fair for them to be exposed to all the labour and anxiety which is entailed by the arrival of one or two or more sick families, often anxiety of the very gravest character. What, then, is the remedy? The high rates charged by hotels preclude the possibility of missionaries taking advantage of them. The only other alternative is that a missionary sanatarium should be built at Chefoo, and conducted in such an economical style as shall place it quite within the range of any missionary to send his family or any members of it who may require the change.

At first it was thought that this might be accomplished by the missionaries themselves on the joint-stock principle; but now this plan appears inexpedient, and the present proposal is to ask all the Societies to contribute a proportionate share towards its erection. This seems only fair for, (1) With the salubrity afforded by North China a large number who formerly required to go home can now regain their health, thus saving an immense amount of expense, and all sorts of inconveniences. (2) With inexpensive and comfortable accommodations, many a missionary jaded or worn out with the climate of the South might spend a month here and return with new vigour to do greatly increased work in his own sphere.

The scheme is quite practicable. I understand the missionaries on the spot are quite prepared to undertake the labour of erecting such an institution and taking care of it in the winter months; there need be no difficulty therefore if the other missionaries only exert themselves to bring the matter before their respective Boards, and secure the funds. Three or Four thousand Taels would put up a very commodious establishment. If the larger Societies—such as the Church Mission, London Mission, American Presbyterian, A.B.C.F. Mission, Wesleyan Mission, Methodist Episcopal Mission, gave say Taels 500 each, and the smaller Societies—as the English Presbyterian, Scotch Presbyterian, German, Baptist gave from Taels 300 to Taels 100 each, the thing is done. The Inland Mission, intend, I believe, to erect a sanatarium for themselves. The case is clearly urgent. Something will require to be done immediately; for it is simply impossible for the resident missionaries to provide for the increasing numbers who come. I think therefore that the members of the various Missions throughout China should meet, and, if this project commends itself to their judgment, they might write at once to their Boards and ask a grant proportionate to their number.

It would take more than Taels 500 to pay the passage of one Missionary to and from home.

Men in health are apt to put off such matters; but I trust missionaries will be prospectively wise, and without farther loss of time secure a Home in this healthy locality which shall be their own and to which they can easily resort.

The property could be vested in Trustees on behalf of the Societies which contribute, to be used only for such and such purposes. But this and all other details can be afterwards arranged.

Yours truly,

SANITAS.

P. S.—Communications on this subject are to be addressed to "Sanitas," care of Rev. W. S. Holt, Shanghai.

Christian Religious Book Series.

DEAR SIR,—

At the Shanghai Conference a Committee was appointed to get out a series of scientific books and now it is pleasing to see such a complete prospectus issued. We wish it all success but would have been glad to see more of the elder missionaries whose knowledge of the Chinese is unquestionable engaged in it. This is by the way.

What *missionaries* want, even more than the much needed school series is a series of Christian Religious Books. This might guide instead of bewilder, as our innumerable tracts do now, anxious inquirers.

Further, closely connected with this is the question of the desireability of the circulation of the Scriptures or not. We know that it was not the *rule* of the early Christians nor of the majority of missionaries from the apostles down to the 16th century. We also know that bishops were excommunicated even for giving copies of the Holy Scriptures to the heathen. These early and later missionaries were actuated by the example of the inspired apostles and the experience of the church. The law was given to the *church* in the desert. The epistles were written to the churches too. God gave his word to his chosen people. It seems he did make a distinction in his communication to different people. During the last century or two Protestant Missionaries have acted according to the tradition and experience of their fathers when stemming the tide of license to which the *Roman Church* had fallen in the 15th century. What may have been the *very best* for such a state of the church may be *far from being the best* for converting heathen nations.

With this remark I venture to write an outline of a Religious Series with the hope that those more experienced than myself in adapting Christian truths to the wants of the heathen in China may modify it so as to get out a definite course on which we can with more reason than at present pray for God's blessing.

CHRISTIAN RELIGIOUS SERIES.

1.—Catechism.
2.—Prayers.
3.—Hymns (more native).
4.—Devotion.
5.—Lives of the godliest men.
6.—History of the World's obligations to the Church.
7.—Imitation of Christ.
8.—Scientific Christian.
9.—Philosophic Christian.

10.—Self-Examination (Loyola).
11.—History of church Doctriness, schisms etc.,
12.—Theology and metaphysics (Christian).
13.—Politico-Religious.
14.—Supreme communion between man and God (Prayer, Meditation, Revelation)!
15.—Introductory book for the heathen.

I am aware that some subjects overlap each other but to do so is better than to leave gaps. Besides this is only offered as something to draw the attention of our best missionaries with the devout hope that God will put it into their hearts to give us such a series as we need.

The mere mention of a word is insufficient to convey all I mean as a subject, so would it be if I were to mention the names of Baxter, Jeremy Taylor, Doddridge, Finney, Angel James, Frances De Sales, Bishop Butler, Alban Butler, Thomas a Kempis, Dr. Dick, Chalmers, Bacon, Guizot, McCosh, Wiseman, Lecky, Loyola, etc., etc., not to mention Germans, Russians, and Chinese which though clustering about some subject or other still serve as a mere index of what we want for a church which hopes to direct the greatest as well as the smallest in the land.

Offering it first to God and then to His servants, prayer shall be continued to be offered in behalf of the series by your fellow-labourer.

N.

The Sabbath Question.

Dear Sir,—

Under the heading "The Sabbath Question" there appears, in your issue for May-June (p. 228) a communication from one whose signature I fail to recognize as belonging to any of my former acquaintances among the missionaries in China.

The object of the writer however, is to show that there are some cases in which the observance of the Sabbath is difficult; (which, by the way is true of all commamdments human and divine), and attention is drawn to the principle which should be relied upon to settle doubtful cases when they arise. Dr. Hodge is quoted as giving a rule (as old as Cicero) to the effect that the lower must yield to the higher; and it seems much to be regretted that a writer, generally so clear and accurate as Dr. Hodge, should have inadvertently said that "Moral duties often conflict." "Duty" is what one *ought to do*, in a given case; and consequently it designates one course, and one only, that must be pursued. *Claims* may sometimes conflict, but *duties* never. It can only be my duty to act in a certain way in given circumstances; and my business is to be clear in my own mind as to what that one way is.

It may not be worth while, however to press on a point which, after all, is only an instance of infelicitous phraseology: no one who knew Dr. Hodge could feel any doubt as to the soundness of the principles he held on such topics.

There is, however, a real conflict of *claims* in the case dwelt on. *e.g.* It is plainly incumbent on every man—Christian or not—to "provide for his own, especially for those of his own household:" they

have this claim on him. Again, it is incumbent on a true servant of the Lord, our master in Heaven, to obey all his commands, one of which is to rest upon the Resting-day: this is God's *claim* on his obedience. Now the supposition is made that sometimes these two claims cannot be harmonized; and it may be admitted that, on rare occasions, the circumstances may be such that it shall be a man's duty—the thing he ought to do—to work, rather than to rest, upon a given Sabbath-day, that his family may not suffer. But to say that he, being a Christian, is to make it part of his scheme of daily life to allow every Sabbath to be desecrated, on the plea of this sort of necessity, is to limit the resources of Providence, and to estimate the converts ingenuity at a very low rate. One would ask to know what peculiar juncture of circumstances that one could be in which a man might not, by forecast and honest effort, secure during six days of labor wherewith to keep his family from the "pangs of starvation" on the Sabbath.

A fallacy seems to lurk in the supposition that, because, on an emergency—generally unforeseen and (by ourselves at least), unpreventable—one may, and indeed *ought*, to do a certain thing not in harmony with the repose of the Sabbath, therefore the same thing may done *in perpetuo*, even though the recurrence of the "necessity" is easily preventable.

The answer to this has been well put by sugesting that, while it is perfectly proper, on a Sabbath-day, to pull out of a pit the animal that may have fallen thereinto—if it should happen that the same animal had the habit of falling into the same pit every Sabbath day, nothing would be more natural than for a man, who really wanted to have his rest-day undisturbed, either to fill up that pit, or fence it round; or else keep the troublesome animal tiedup.

In nothing is that saying more true—"Where there's a will, there's a way"—than in this matter of Sabbath-keeping.

One of the two simple questions which D.R. asks is—"Am I right in supposing that the word "man-servant" [in the Fourth Commandment] includes Chinese boatmen and chair-coolies?" Not grammatically perhaps, but inferentially, yes. And the same rule applies to them as to ourselves. If we are ministers of Christ, we do (like the Priests in the Temple) "profane the Sabbath," and yet we "are blameless;" and in whatever way the aid of boatmen or coolies may be really needed for the true carrying on of our Ministerial or Missionary work on that Day of Days, we may rightly employ them, and they shall be blameless also. As regards home-servants, the true light in which to regard them is as members of our family as really as are our children, and to deal with them accordingly. In a house, and even on a ship, it is easy to make so great a difference in the ordinary occupations of all concerned, that it shall be, and shall be felt to be, truly a *rest*: not, of course, a cessation from all activity, or a desistence from all occupation. "Only that which a man may eat," was an exception even in the Mosaic times, and covers all the ground required by the comfort of a family on the Blessed and Hallowed Day which is a Feast and not a Fast in the Household of Faith.

YEDO, JAPAN, *August*, 1879. E. W. S.

Missionary News.

Births, Marriage and Deaths.

BIRTHS.

At Peking, on July 26th, the wife of Rev. J. H. Roberts, A.B.C.F. Mission, of a son.

At Shanghai, on the 19th instant, the wife of Wm. S. Sayres, American P. E. Mission, Shanghai, of a son.

At Sharp Peak, 15th August, the wife of B. Van Someren Taylor, M. D. of the English Church Mission at Foochow, of a daughter.

MARRIAGE.

At Madison, NewJersey, U. S. A., by the Rev. Robert Aikman, D. D., Mr. Horace Holdew, of New York, to Miss Abbie V. Rankin, elder daughter of the late Rev. H. V. Rankin, of the American Presbyterian Mission at Ningpo.

DEATHS.

At Swatow, on the 21st, July, Florence, youngest daughter of William Gauld, M. D., of the English Presbyterian Mission, aged 4½ years.

At Tokio, Japan, on the July 3rd, Miss Susan B. Higgins, of the American Methodist Episcopal Mission at Yokohama.

At Yokohama, Japan, on July 28th, Mrs. H. C. Maclay, wife of Rev. R. S. Maclay, D. D. of the Am. M.E. Mission.

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Arrived.—On August 25th per M.M. s.s. *Sindh*, Rev. J. Tate Kitts to join the English Baptist Mission in North China.

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Departures.—Per s.s. "Glenlyon" for New York, Rev. J. R. Hykes, American M.E. Mission Kiukiang. Home address Shippensburg, Cumberland Co. Pa.

Also Miss Lizzie S. Farnham, daughter of Rev. J. M. W. Farnham, D.D., of the American Presbyterian Mission, Shanghai.

From Foochow for England, per s.s. "Menelaus," 26th June, Rev J. R. Wolfe, of the English Church Mission.

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Canton. Rev. R. H. Graves, M.D., of the American Baptist Mission writes, July 30th :—

I baptized 5 at Hongkong last Sabbath. One of our ordained assistants, Bro. Wong, recently baptized 14 during a month's visit to one of our country stations. We have had more accessions so far this year than in the same length of time at any other period in the history of our Mission.

Editor's Corner.

All articles or correspondence intended for insertion in the Recorder from ports north of Foochow, should be addressed to the "Editor of the Chinese Recorder, Presbyterian Mission Press, Shanghai.

Correspondents residing at ports south of Foochow, may address their communications to Rev. S. L. Baldwin, Foochow.

All communications on business matters should be addressed to the "Publisher of the Chinese Recorder, Presbyterian Mission Press, Shanghai."

The editor assumes no responsibility for the opinions or sentiments expressed by correspondents.

All articles must be accompanied by the name of the writer, which will be published in connection with them, unless the writer expressly directs otherwise.

THE judgment of the Court in the Wu-shih-shan case was read at the British Consulate, in Foochow, on 18th of July. The *Foochow Herald* speaks of it as being in favor of the Church Missionary Society. The Hongkong papers affirm that it is in favor of the plaintiffs. The Shanghai papers recognize the fact that neither party has a complete victory in the case. So far as the charges that affected the character and integrity of the missionaries are concerned, the judgment is clearly in their favor, and completely exonerates them from the aspersions that were so freely cast upon them. The gravamen of these charges was that the defendant by "unauthorized and wrongful dealings" with the premises had forfeited all right and title to them." The petition of the plaintiffs charged him with "wrongfully enclosing, together with a portion of the ground leased to him by the agreement of 1867, other ground and several famous and memorial rocks standing thereon." This charge of encroachment, however, hopelessly broke down during the progress of the trial, and was abandoned by the plaintiff's counsel. The precise extent of the victory of the plaintiffs in this case may be measured by comparing the prayers of their petition with the judgment of the Court.

Their first prayer was that the rights of the parties under the lease of 1866 may be declared. The decree of the Court on this point is that the petition be dismissed with costs to be paid by the plaintiffs. The second prayer was that the agreement of 1867 might be declared void. The decree of the Court is that it "is a valid and subsisting agreement, and that the same ought to be carried into effect." The third prayer was that the defendant should be decreed to have forfeited his rights in the premises. The decree is that the agreement "has been in no way forfeited." The fourth prayer is that the rights of the parties under the agreement of 1867 may be ascertained and declared. The decree is that the plaintiffs will be entitled to resume possession of the property, on their

bona fide requiring the same for the purposes of the Tan Shan Kwan, and giving 3 months' notice; but that subject to this exception, the defendant is entitled to occupy the premises during his natural life, if he keeps his rent paid up. The fifth prayer was that the boundaries of the property be ascertained and declared. This the Court declined to undertake. The sixth prayer was in the usual form, "that the plaintiffs may have such other and further relief as the nature of the case may require." The Court does not appear to have thought that any further relief was required. Only one of the six prayers is granted, and in response to that one, the Court says that the defendant is entitled to hold the premises during his natural life, unless the plaintiffs show that they require them, bona fide, for the use of the Temple. Certainly, this is by no means an unmixed victory for the plaintiffs; yet, as their chief object was to get possession of the premises, and as the decree gives them a way to accomplish this end, they may claim to have succeeded in their main purpose. What sort of proof the Court would demand, to show that the premises are really required for the purposes of the temple, we do not know; but we do not imagine that the plaintiffs will find any insurmountable difficulty on this point.

The only point on which the decree is against the defendant is in recognizing the Agreement of Rent as terminable, under certain conditions, by the plaintiff; instead of being terminable only by the defendant, so long as his rent is paid. The question naturally arises, why is it that the Mission loses its case in this respect?

As to the intention of the parties to the agreement of 1867, there can be no reasonable doubt that it was understood that as long as the Missionaries paid the rent, they were to remain in possession of the property. No sane person would erect expensive buildings on a site from which he was liable to be turned out at any time, on three months' notice. Besides, this agreement was entered into for the express purpose of making the tenure of the property more secure. Previous to that time, it had been held under a lease from the head priest the continuance of which was at "the option of the lessees." That lease had been recognized as valid by the magistrate of the District; but the Director of the Temple had disputed the right of the priest to the property. In order that all parties might be satisfied, the new agreement was made between the Directors and Mr. Wolfe, with the sanction of the British Consul and the native officials. Beyond doubt, all parties understood that the Mission was to hold the property as long as they paid rent. Unfortunately, however, the expression used in the lease was, "if the rent does not get into arrears, the place may not be let to any one else." This gave the plaintiffs an opportunity to plead that they had a right to take the property back for their own use. The same phrase occurs in other leases at Foochow, where the understanding of both parties is that the lessee cannot be turned out as long as he pays his rent. No

doubt many will be ready to ask, why was not such usage as this brought out on the trial, and pressed strongly into defendant's service? We understood, at the time, that defendant's counsel thought it unwise to introduce any testimony to that effect, for the reason that the law gives preference to the testimony of "experts" in questions connected with the proper interpretation of phrases in leases, &c. Mandarins would be held to be "experts" in such matters, as leases are constantly before them to be legalized and adjudicated upon. If a number of leases had been produced containing this phrase, and it had been shown that it was understood to mean that the lessee should hold the property as long as he paid the rent, it would have been easy for the plaintiffs to bring a score of mandarins to testify to the contrary; and the Court would have been obliged to accept their testimony. With this clause in the agreement reading as it does, and with the testimony as to its meaning given on the trial, we do not see how the decision of the Court could have been otherwise than as it is. Nevertheless, natural justice, based on the manifest intention of the parties to the agreement, would have decided this point, as well as the other, in favor of the defendant.

We suppose that eventually the decision will result in the transference of the Mission to some other property, either inside or outside of the city. Our esteemed contemporary the *North China Herald*, is mistaken in the belief indicated in its issue of the 22nd of July, that "much better terms [than the offer of a site in the settlement] were offered, or were ready to be offered, had any sign of a willingness to compromise existed." The Mission was quite ready to compromise on any suitable site, and so declared itself; but the only sites offered were utterly ineligible. Sir Thomas Wade accompanied Mr. Wolfe to examine two sites, one of which was largely under water, and in a low, unhealthy region; and the other was a site which Mr. wolfe had unsuccessfully tried to get, and upon which had been posted a placard declaring that foreigners should never be allowed to enter upon it. Our contemporary says: "It is said that the Viceroy was willing to permit the Mission to select its own site within the city, and to give a clear title to the ground so obtained." The Viceroy may have expressed such willingness, but our contemporary is certainly not so verdant as to suppose that anything was meant by it. The Mission did not need any permission from the Viceroy to select a site, which they might agree with the proprietors about; and the Viceroy knew that he and the other officials had made it pretty certain that no premises could be rented within the city. Had he honestly intended to help the Mission to another eligible site within the city, he could easily have done so. But he and the other officials meant to get the Mission out of the city. [Since writing the above, we see that the Rev. R. W. Stewart has sent a letter to the *North China Herald*, showing that the native officials demanded, as one of the terms of compromise, that the Missionaries should acknowledge that they had erected the school building on

ground that did not belong to them. Of course, as long as this demand was adhered to, no compromise was possible.]

At present writing, (14th Aug.) we understand that the plaintiffs manifest no disposition for amicable settlement, and that the Mission is disposed to take the advice of Counsel and other friends, and appeal the case to the Privy Council.

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Our confident anticipation that the new Constitution of California would be defeated was not realized. Over three-fourths of the newspapers condemned it, and the influence of the press is generally decisive of such questions in the United States; but in this case Dennis Kearney and his followers have triumphed. These blatant reformers, in their anxiety to keep out the Chinaman, have made a Constitution which provides that no native of China shall be eligible to vote in that State—thus excluding the children of American Ministers, Consuls, Merchants and Missionaries born in China, while Chinese natives of Hongkong or Singapore are not excluded. This is only one sample of their bungling work. Many provisions of this new Constitution are certain to be declared void, whenever they come up for review before the Supreme Court of the United States. We greatly honor Mr. Joseph Cook, the celebrated lecturer, for the noble words spoken by him in San Francisco against the prevailing madness. Both the secular and religious press were very chary in their notices of his utterances on this subject, although his lectures on other topics were highly commended. By the way, we do not wish it to be understood that the press opposed the new Constitution, on account of its Anti-Chinese provisions. It opposed other objectionable features in the instrument; but on the Chinese question, nearly the whole press of the State, secular and religious seems to be "held under bondage."

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We call especial attention to the communication from Dr. Williamson on the subject of uniform nomenclature in the matter of scientific, geographical and other terms. It has special reference to the Text Book Series, but a complete list of such terms is very desirable for many other purposes as well. We hope the writers of the Text Books will give a speedy response to Dr. Williamson's letter, and that he will be able to publish a full list of such terms in the next Recorder.

Notices of Recent Publications.

First Lessons in the Swatow Dialect. By A. M. Fielde.

DECIDEDLY the most excellent Manual we have yet seen on any of the local dialects. Discarding preface and introduction, it opens with six terse, concise directions for using the book. This is followed by a page on tones, which are properly said to be "acquired only from a living teacher." Exercises in the tones, aspirates and nasals follow. The soundsof the Roman letters used are explained and illustrated; and list of Chinese figures, and numerals are given. Two hundred "Lessons" follow, each occupying a page, and each page faced by a blank page on which the learner can enter such notes as he chooses; and the book closes with an index giving every Chinese word used, and the page on which it can be found. We have not the slightest doubt that any one who makes himself well acquainted with these two hundred Lessons will be well posted in the Swatow Dialect. We congratulate Miss Fielde on having produced so excellent a book, and we hope that there are "more to follow."

Transactions of the Asiatic Society of Japan. Vol. VII. Part III.

MR. MCCLATCHIE gives an elaborate paper on the Feudal Mansions of Yedo. Rev. H. Stout contributes an account of Inscriptions in Simabara and Amakusa, in regard to the destruction of Christians. The animus of these inscriptions is sufficiently shown in the following extract: "at that time the whole of the sect was destroyed, and the world (Japan) became tranquil. The many thousands of their heads were collected, and being divided into three lots, were buried in Nagasaki, Shimabara and Amusuka. From that time the peace of the whole of Japan was sung, just as 'in the days of Shun, they fanned the breezes of Gio,' Joy!" Capt. James gives "A Short Narrative of Foreign Travel of Modern Japanese adventurers," Siam and Formosa being the "objective points" of said adventurers. Dr. Geerts contributes a very valuable article on the Drinking Water of Yokohama.

A thorough examination of the wells, with analysis of the water, shows that 26½ per cent of the wells are good, containing pure and wholesome water. This paper is accompanied by elaborate maps, showing the character of the wells in different localities, and also the progress of the cholera epidemic in 1877. Mr. Satow gives an able article on the transliteration of the Japanese Syllabary, the discussion of which however, revealed serious doubts in the minds of some of the members, as to the practicability of the phonetic system proposed by Mr. Satow. We are glad to see that the Rev. E. W. Syle has been elected President of the Society, to succeed Dr. Murray, who has returned to the United States.

The China Review: Vol. VII., No. 6. May and June, 1879.

Mr. Macintyre, in his "Jottings from the Book of Rites, concludes the subject of Ancestral Worship; which is of course one of intense interest. In his closing paragraph he ventures the opinion "that if the Emperor K'ang-hsi had been judiciously dealt with, the day might have been ere this in China when the offering of meats, save for an offensive association of ideas, would have been much the same symbol as the flower wreath in Western cemeteries." We do not exactly see how any difference in the manner of treating K'ang-hsi could have brought about such a result; and we fear that the writer is disposed to be too charitable toward Ancestral Worship, and to look upon it as rather commendable. Perhaps, however, he may make a distinction between the Ancestral Worship he finds in the Book of Rites, (or thinks he finds there), and that practised by the people.

One stanza from the translation of the Ballads of the Shi-king, by the triliteralist, will probably be enough for our readers for two months:—

"The wild geese cackle,
"At early daw',
"And man goes a-wooing,
"When the ice does thaw.

Mr. Hosie gives a table of Floods in China from 630 to 1,630 A.D. Mr. Hutchinson's "Critical Disquisitions of Wang Ch'ung," Mr. Stent's "Brief Sketches from the Life of K'ung Ming," and Mr. Kingsmill's, "Ethnological Sketches from the Dawn of History," are continued. Dr. Eitel begins a series of articles on "Chinese Philosophy before Confucius." In the present number he treats on the value of Chinese philosophy, its origin, and the Three Systems of Philosophy anterior to Confucius. These three systems, as classified by Dr. Eitel, are "the trigrams and hexagrams first developed and systematized by Wên-wang (B.C. 1,146), the Great Plan of the Ha Dynasty first promulgated through the Viscount of Ke (B.C. 1122), and the Tao-teh-king of Lao-Tsze (*circa* 600 B.C.)." This promises to be an exceedingly interesting series of articles.

Mr. Oxenham peels off "A Chip from Chinese History," in an ac-

count of "The Last Two Emperors of the Great Sung Dynasty, 1,101—1126."

We are glad to see among the Book Notices some promise of the revival of Jesuit scholarship, in the mention of two books—one on the conchology of Central China, by Father Hende, and the other a Course of Study in Chinese Literature by Father Zottoli.

In the "Notes and Queries," Mr. Parker gives a list of words in the Foochow Dialect not to be found in the Dictionary of Drs. Maclay and Baldwin. Considering the short time Mr. P. was at Foochow, he made remarkable progress in a knowledge of the dialect, and his industry in research is most commendable. It is not wonderful that he introduces some words that are entirely "new" to the dialect, while it is quite possible that the sounds indicated may have been uttered by some coolie boatman in Mr. P.'s hearing.

The Eighth Report of the Foochow Medical Missionary Hospital and the First Report of the Opium Asylum in connection with the A.B.C.F.M. Mission, under the care of Dauphin W. Osgood, M.D., June 1st, 1879.

Report of the Medical Missionary Society's Hospital in Canton, China, for the year 1878, by Flemming Carrow, M.D., Surgeon in charge.

Dr. Osgood's report sums up the number of patients treated during the year at 9,578—5,671 being new dispensary cases, 3,001 old dispensary cases, 366 in-patients, and 540 opium in-patients. The total number treated since the hospital was first established is 44,051. Eleven cases of insanity—a very unusual number—were presented for treatment. Four of these were taken into the Hospital, of whom one died, one was improved by treatment, and two were cured. As usual, a number of interesting surgical cases are reported. A vivid account is given of the Doctor's hurrying off in great haste to a "bride," at the urgent request of a Mandarin, to find her, when he reached her bedside, rather a rough specimen of the other sex, and to be informed by the Mandarin, "with a smile that was childlike and bland," that he had lied to the Doctor to get him to come to the patient, as he feared that making known the fact that the patient was a man would have led to his being ordered to the Hospital. The Doctor's subscription list shows a very general and hearty interest in his good work in the foreign community, and among the compradores. It is satisfactory to read that "there is a good stock of medicines on hand, and the balance in the treasury will be sufficient to defray the expenses of the coming year." The Opium Asylum is a very interesting part of the Doctor's work. His treatment consists of—1st. The total discon-

tinuance of opium from the moment the patient enters the asylum; 2nd, the administration of Chloral Hydrate and Bromide of Potassium for the first three or four days, as required; 3rd, a pill consisting of Extract of Belladonna, Gentian, Valerian, Quinine and Ginger, morning and evening. Diarrhea, vomiting, and other symptoms, receive appropriate treatment as they occur. Stimulants are given when required, and good food is administered in small quantities every three or four hours. Patients treated the past year, 544—of whom 24 absconded, and the remainder were cured. We close our notice with three justly emphatic sentences from the report—"In my opinion, the use of opium is an unmitigated curse. I have never yet heard a heathen Chinaman defend the use or sale of opium, but on the contrary they universally condemn them. The only apologists for the use of opium have been representatives of Christian lands."

Dr. Carrow's report of the work in Canton shows a total of 24,697 out-patients, of whom 4,715 were females; and of 969 patients, 360 of whom were females. This proportion of females is very remarkable We notice that in the month of June, while there were only 27 males in the Hospital, there were 80 females. It would appear that women are much more free to apply to a male surgeon for treatment in Canton than in other regions of the Empire. The total number of patients treated at the Hospital and the Dispensaries for the year was 40,251. As usual at Canton, the cases of litbotomy are numerous, that operation having been performed 59 times during the year. Many opium smokers were cured in the ward assigned to that class of patients. Dr. Graves' report of the Dispensary work in Sai-nam and vicinity shows a total of 10,370 patients, and 80 operations, 49 of which were tapping for dropsy. The Report mentions with pleasure that Dr. Kerr will resume his charge of the Society's Work at Canton. Dr. Carrow takes the position of Physician to the foreign community.

The Work of the American Bible Society in China and Japan for 1878.

The American Bible Society is particularly fortunate in its selection of its agent for China and Japan. A veteran missionary of long service and honorable record in the Sandwich and Micronesion Islands, of sound judgment and genial temperament, no better man could be found for such a position than the Rev. Luther H. Gulick, M.D., whose report is before us. We condense from it the following facts:—The Committee for the revision of the Bridgman-Culbertson version of the Bible has been invigorated by the return of Bishop Schereschewsky to China, and by the appointment of the Rev. A. P. Happer, D.D., to act for the American Presbyterian Mission. Dr. Happer is also engaged upon the revision of the Gospels in Canton Colloquial, and is ready to

proceed with the translation of the rest of the Bible into that dialect. In Foochow, the translation of the Old Testament into Colloquial is progressing. Only the Prophets and one or two other books remain to be translated; and of the Prophets, Daniel is already in print. At Ningpo, the missionaries have taken steps to translate the Old Testament into Colloquial. At Shanghai, the Committee on the revision of the Colloquial New Testament have issued an edition of Matthew, which is yet to be subjected to further revision. The printing of the Society for the year was done entirely at the Ameaican Presbyterian Mission Press in Shanghai, and the American Methodist Mission Press in Foochow—68,797 volumes having been printed at Shanghai,and 74,801 at Foochow. Of these, 20,691 were in the Classical language; 34,796 in the Mandarin Colloquial; 14,288 in the Shanghai Colloquial; and 4,752 in the Foochow Colloquial. The total amount of stock on hand is 152,094 volumes, valued at $15,080.12 Many inter esting abstracts of reports from missionaries and colporteurs are given. Among the latter, Mr. John Thorne is especially diligent and successful. He traveled 4,122 miles, and distributed 9,491 portions of Scripture, of which only 230 were given away.

In Japan, the translation of the New Testament is making good progress, and it is confidently expected that the work will be finished during the present year. Among the issues of the year was an edition of the Gospels in Chino-Japanese—that is to say, a reprint of the Bridgman Version in Chinese, with minute Japanese characters attached, indicating the order and grammatical power of the Chinese in the Japanese idiom. The New Testament, finally revised by the Rev. D. C. Greene, and the Psalms, prepared by Bishop Williams, are to be brought out in this style. The total of publications in Japanese is 25,289 volumes, and 3,062,330 pages.

分類問答.

This little book makes its appearance anonymously, and without even a preface to account for its addition to the multitudinous publications of the press. Modesty however in this instance accompanies worth. A glance at its contents shows that it is intended as a lesson book for the student of the Chinese Court Dialect. It is not, though, merely another new primer for the beginner. It addresses itself to those of the second stage of progress, who are ready to cast off the leading strings of phrase books and interlineary translations, and work their way into the higher regions of style by aid of a pure native literature. To such it will prove a valuable aid.

Its plan is to gather together in series under characteristic titles those phrases of two, three, four, and

more characters, which from their variety and importance might almost be said to constitute the body of the Chinese spoken language and which certainly make it unique. Each of these series is followed by a reading lesson in the form of question and answer, in which the phrases are so woven as to show their exact force as well as their syntactical arrangement in the sentence. This latter feature will be highly acceptable to the student, who soon becomes painfully aware that the mere knowledge of the meaning of a word or a phrase without an adequate understanding of how and when to use it, is a dangerous sort of knowledge. The series here collected are such as those of heaven, heaven and earth, the sun, the moon, the stars, and meteorological phenomena of various kinds, as rain, snow, frost, hail, thunder, lightning, clouds, winds, &c., &c.

Though we must suppose from its appearance at all and especially from its appearance in its present typographical form that it owes its existence to a western impulse, yet its tone is so thoroughly Chinese that one could readily imagine it, were its style not wholly modern, the production of a bygone century. This makes it all the more valuable as a study of purely Chinese modes of thought and expression.

The style itself is pure, idiomatic, and of a high order, and the student who masters it will not only have a wide vocabulary in the matters of which it treats, but one which he can feel safe in using in conversation with intelligent Chinese. We hope the author will be encouraged to follow his present contribution to the study of idiomatic mandarin by others of the same kind until the field thus opened up has been thoroughly gleaned. It is printed at the Presbyterian Mission Press and can be obtained at 10 cents per copy of the Rev. W. S. Holt.

Report of the Foreign Missions of the Presbyterian Church of England for 18 78

THIS report speaks with satisfaction of the appointment of Miss Ricketts, to labor at Swatow for the benefit of women, and of the formation of "The Woman's Missionary Association of the Presbyterian Church of England." In China, 228 new members were received during the year, and the number now in full communion is 2,212, which embraces about one-sixth of all the Protestant communicants in China. In the Amoy Mission, 54 adults were received into full communion. A steam launch has added greatly to the facility of reaching many of the stations; but we understand that its running has been stopped by order of the British Consul. From Swatow, Mr. Mackenzie writes, "In regard to both adults and children we have baptized larger numbers than in any previous year, 92 of the former, and 26 of the

latter." Among others, the man was received who nearly lost his life at the time another was killed at Poih-buan. "It was a deeply interesting occasion, the receiving into the Church of Christ a man who, for Christ's sake, had already nearly lost his life—receiving him late at night in his own house in presence of a small company of fellow worshippers, and of several of his heathen fellow-villagers." Dr. Gauld's new Hospitals are spoken of with satisfaction, and special mention is made of the successful work of Mrs. Gauld and Mrs. Mackenzie among the women in the hospital, several of whom have been added to the church. We notice with pleasure that Dr. Alexander Lyall, of the Mildmay Mission Hospital, Bethnal Green, is to join the Swatow Mission, Dr. Gauld going home on furlough next year. In Formosa, there have been 82 additions; of these, 51 are males and 31 females; 30 are Chinese, and 52 aborigines. Mrs. Ritchie spent five months at the out-stations, and was able to introduce 158 girls and women into the way of reading Chinese in the Roman letter.

The Rightful Claim of Foreign Missions. By an Elder. Reprinted from "The Catholic Presbyterian," June, 1879. *London: James Nisbet & Co.,* 21 *Berners Street.*

THIS is an earnest appeal from a layman for greater attention to the work of foreign missions, and greater self-denial in carrying it on. After giving statistics to show the comparative amounts expended on the home and foreign work, he inquires, "Can it be right to bestow upon the eighty millions of England and America nine-tenths of all the great funds gathered in these two countries for Christian purposes, and to reserve only one poor tenth for the perishing one thousand and thirty millions of heathens, Mohammedans, and Jews in the rest of the world?" He suggests two remedies for this disproportionate use of funds. The first is to stop church building at home, and save for foreign work the immense sums now used in building costly piles to the glory of of the builders; and the second is to so reorganize home mission work that the masses of Christians shall devote their spare hours to it, instead of doing it by deputy. In closing, he gives to fellow Christians an excellent motto, "Our personal service for the perishing at home, our costliest offerings for the perishing abroad." Not all that the good Elder proposes will be speedily accomplished, but most of his thought and all of his feeling are in the right direction.

The Gospel in China. May, 1879. June, 1879.

THESE numbers contain a notice, with picture, of Kolongsoo, the island on which the Missionaries at Amoy reside; an appeal for a Medical Missionary at Amoy, by Mr. Macgregor; a very entertaining and instructive letter from Miss Ricketts; an account of intinerations in Formosa by Mr. Ritchie; a notice of the Gospel Steam Launch; (may it soon be allowed to run on its errands of mercy again!) and a full account of the first General Conference of Christians at Swatow, by Mr. Gibson.

China's Millions. Edited by J. Hudson Taylor. April, 1879.

WE welcome this elegant periodical, brimfull of interesting missionary news, to a place among our exchanges. The number before us contains a history of the Bhamo Branch of the China Inland Mission; a sketch of the work in Ningpo, by Mr. Meadows; a letter for the young, from Mr. Clarke; Tidings from Shansi Province, by Mrs. Hudson Taylor and Mr. Turner; and a letter from Miss Murray, at Shao-hing. The statistics show 69 missionaries, and 19 wives of missionaries, in connexion with the Inland Mission; also, 12 native pastors, 36 evangelists, 37 preachers, colporteurs and school-masters, and 10 Bible women. The pictures are excellent. The "View in Bhamo," with its shady trees, is calculated to lead us all to long for an appointment there in this warm weather.

J. Dalziel, 15a North Soochow Road, Shanghai, will supply bound volumes of this publication at the following rates:—Vol. for 1875--6,, $1.00; for 1877, $1.00; for 1878 $1.50. Monthly numbers at 50 cents per Annum, and Maps of China, three in a sett, for 50 cents.

The Friend of China. May, 1879. June, 2879.

The May number gives a statement in regard to Opium-eating in England, some remarks of the Roman Catholic Bishop of Salford on the Opium Traffic, an account by Rev. Griffith John of the conversion of an Opium Smoker, and a narrative of persecutions in South China.

The June number gives the Annual Report of the Anglo-Oriental Society for the Suppression of the Opium Trade, an account of the Annual Meeting. the debate in the House of Lords on the Chefoo Convention, some remarks upon Lord Salisbury's Statement, and upon India's Magnificent Estate. The

article on Lord Salibury's Statement concludes with these words:—

"This, then, is the conclusion. The Chinese Government may endeavour to uproot the poppy in China, but Lord Salisbury will not allow them to keep out Indian opium. He is determined to maintain the old policy of this country. The market must be maintained. The Chinese may get a small additional revenue from the import, but they must not stop the inflow of the poison."

"Is this the last word of Great Britain in respect to the Opium Trade between India and China?"

For Sale; a pocket communion set, in case. Price $9.00 Apply to Rev. W. S. Holt, American Presbyterian Mission Press, Shanghai.

Wanted, *The Missionary Recorder* Vol I Nos 1, 2, 3, 4, 5, for which 25 cents will be paid or other copies of the Recorder given. Also *The Chinese Recorder*, etc., Vol. I. Nos. 1, 3, 4, 5, 8, 12, Apply to the Presbyterian Mission Press.